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ABSTRACT

This document compiles lesson plans, classroom activities, and facts from previous Oklahoma state publications about Oklahoma's American Indian peoples. "Oklahoma's Indian People: Images of Yesterday, Today, and Tomorrow" contains brief presentations and related class activities and writing assignments about the histories of approximately 29 Oklahoma tribes. "Year of the Indian Poster Series" presents brief profiles of eight Indian groups, including derivation of name, language, history, culture, ceremonies, landmarks, key population areas, tribal membership, and location of headquarters. "Native American Community Involvement" contains 2 sections for grades 5-8 that include 10 lesson plans on the history, lifestyles, myths and legends, language, customs, culture, and knowledge of the Choctaw; and 4 units dealing with the culture and contemporary life of the Potawatomi and Sac & Fox, analysis of Indian lifestyle and culture, myths and legends of the Kickapoo and others, and history and economics of the Potawatomi. "Oklahoma Indian American School Guide" presents 3 units for junior high and high school students, covering historical background of Oklahoma Indians, Indian experiences with various groups of explorers, and overviews of Plains tribes and the Five Civilized Tribes. A section on the Creek Indians contains 21 lesson plans for grades K-6 on lifestyle, history, customs, language, literature, and culture. A final section presents 26 activities for grades K-9 related to Indian art, crafts, oral tradition, mathematics, music, physical education, science, and social studies. Contains a list of federally-recognized Oklahoma tribes and officials, maps, and many illustrations. (SV)

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OKLAHOMA'S FEDERALLY-RECOGNIZED INDIAN TRIBES

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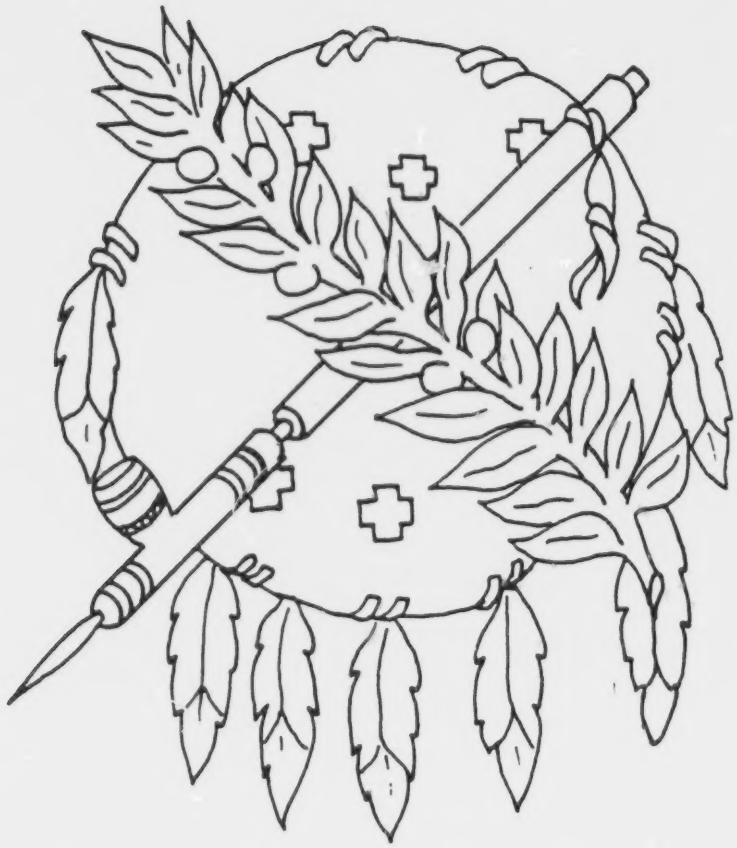

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FOREWORD

It is the mission of the State Department of Education and the Native American nations and tribes in Oklahoma to foster a cooperative working relationship among state agencies, schools, tribes, parents, and others for the preservation and promotion of culture and languages through the support of parental involvement and refinement of academic excellence to ensure Indian youth are leaders in the twenty-first century.

This publication, composed of a collection from past curriculum guides, was developed to provide support to ensure that our Indian youth will be thinkers and problem solvers. They will also be contributors, achievers, and producers. This handbook will give a helping hand to those interested in making certain the Native American youth become more involved citizens while retaining their unique cultures and languages.

I gratefully acknowledge and thank the Native American educators and tribes for their contributions to this curriculum guide.

Sandy Garrett
State Superintendent

ACKNOWLEDGEMENTS

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FEDERALLY-RECOGNIZED OKLAHOMA TRIBES AND OFFICIALS, 1992

Absentee Shawnee Tribe of Indians of Oklahoma
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Shawnee, OK 74801
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Apache Tribe of Oklahoma
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Anadarko, OK 73005
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Caddo Tribe of Oklahoma
Elmo Clark, Chairman
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Binger, OK 73009
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Cherokee Nation
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Cheyenne-Arapaho Tribes
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Concho, OK 73022
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Ada, OK 74821
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Durant, OK 74702-1210
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Comanche Tribe
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(405) 492-4988

Delaware Tribe of Eastern Oklahoma
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Bartlesville, OK 74003
(918) 336-5272

Delaware Nation
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Anadarko, OK 73005
(405) 247-2448

Eastern Shawnee Tribe of Oklahoma
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Seneca, MO 64865
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Fort Sill Chiricahua / Warm Springs Apache Tribe
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Route 2, Box 121
Apache, OK 73006
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Iowa Tribe of Oklahoma
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Perkins, OK 74059
(405) 547-2403

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Kaw City, OK 74641
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Kickapoo Tribe of Oklahoma
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McLoud, OK 74851
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Kiowa Tribe of Oklahoma
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P.O. Box 369
Carnegie, OK 73015
(405) 654-2300

Loyal Shawnee Tribe
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Miami Tribe of Oklahoma
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Modoc Tribe of Oklahoma
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Muscogee (Creek) Nation
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Osage Tribe of Oklahoma
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Otoe-Missouria Tribe of Oklahoma
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Red Rock, OK 74651
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Ottawa Tribe of Oklahoma
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Pawnee Tribe of Oklahoma
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Pawnee, OK 74058
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Peoria Tribe of Indians in Oklahoma
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Miami, OK 74355
(918) 540-2535

Ponca Tribe
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(405) 762-8104

Quapaw Tribe of Oklahoma
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Quapaw, OK 74363
(918) 542-1853

Sac and Fox Nation
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Stroud, OK 74079
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Seneca-Cayuga Tribe
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Tonkawa Tribe
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United Keetoowah Band of Cherokee Indians in Oklahoma
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Tahlequah, OK 74465
(918) 456-5491

Wichita and Affiliated Tribes
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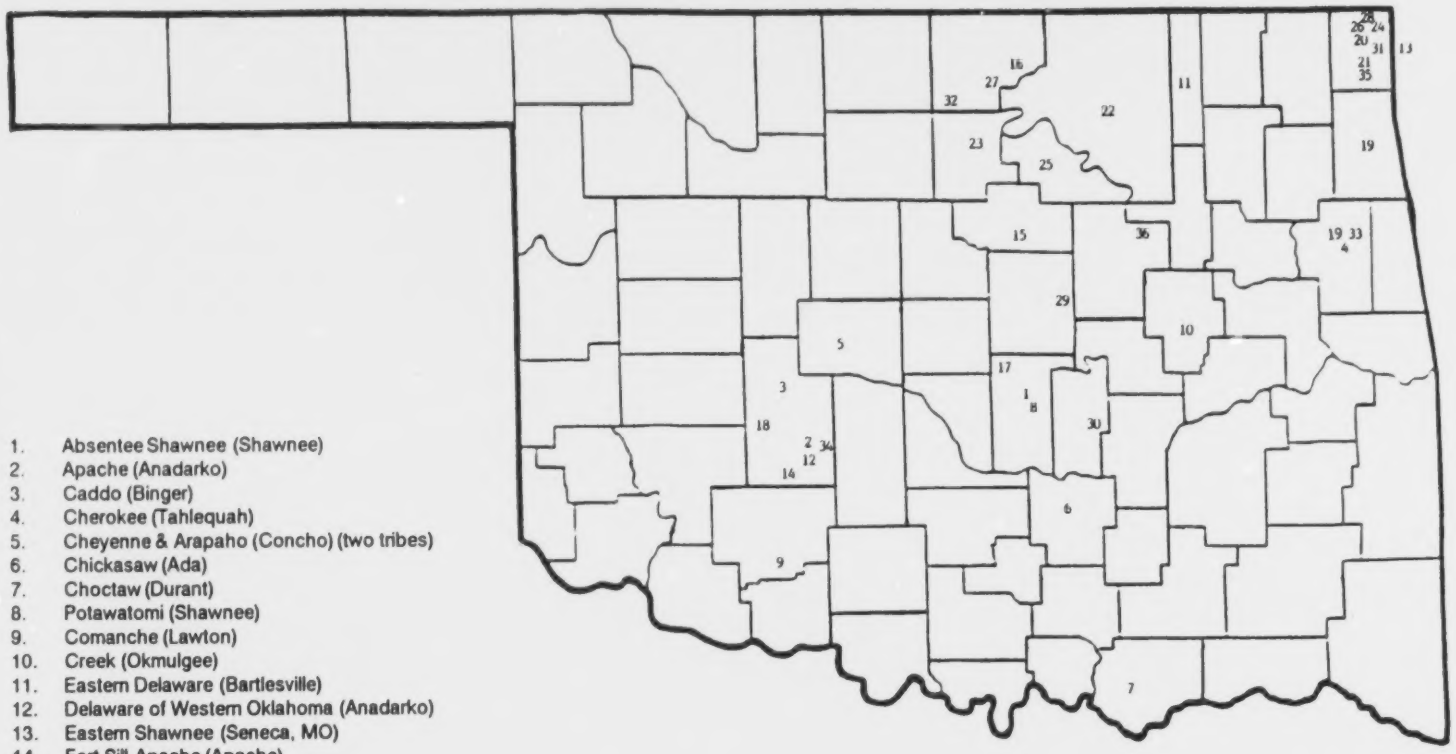
Anadarko, OK 73005
(405) 247-2425

Wyandotte Tribe
Leaford Bearskin, Chief
P.O. Box 250
Wyandotte, OK 74370
(918) 678-2297

Yuchi/Euchee Tribe
Melvin George, Chairperson
P.O. Box 1990
Sapulpa, Oklahoma 74067
(918) 227-3898

TRIBAL HEADQUARTERS OF FEDERALLY-RECOGNIZED INDIAN TRIBES OF OKLAHOMA



1. Absentee Shawnee (Shawnee)
2. Apache (Anadarko)
3. Caddo (Binger)
4. Cherokee (Tahlequah)
5. Cheyenne & Arapaho (Concho) (two tribes)
6. Chickasaw (Ada)
7. Choctaw (Durant)
8. Potawatomi (Shawnee)
9. Comanche (Lawton)
10. Creek (Okmulgee)
11. Eastern Delaware (Bartlesville)
12. Delaware of Western Oklahoma (Anadarko)
13. Eastern Shawnee (Seneca, MO)
14. Fort Sill Apache (Apache)
15. Iowa (Perkins)
16. Kaw (Kaw City)
17. Kickapoo (McLoud)
18. Kiowa (Carnegie)
19. Loyal Shawnee (Tahlequah)
20. Miami (Miami)
21. Modoc (Miami)
22. Osage (Pawhuska)
23. Otoe-Missouria (Red Rock)
24. Ottawa (Miami)
25. Pawnee (Pawnee)
26. Peoria (Miami)
27. Ponca (Ponca City)
28. Quapaw (Quapaw)
29. Sac & Fox (Stroud)
30. Seminole (Wewoka)
31. Seneca-Cayuga (Miami)
32. Tonkawa (Tonkawa)
33. United Keetoowah Band (Tahlequah)
34. Wichita (Anadarko)
35. Wyandotte (Wyandotte)
36. Yuchi (Sapulpa)

Selections from

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THE CHEROKEES OF OKLAHOMA

CONCEPT:

Endurance has made the Cherokees a powerful Nation.

PRESENTATION:

The Cherokee were a powerful tribe of Iroquois stock. There were three divisions of the tribe; namely the Lower, Middle and Upper Cherokee. Each had its own dialect. The dialect of the Upper Cherokee was the one which survived and was reduced to writing. The name Cherokee is from "*tsalagee*" or "*tsaragee*," which is believed to have been derived from the Choctaw term "*chilukkee*" meaning "Cave People," in reference to the numerous caves in their mountain country. They also sometimes called themselves "*Ani-yun-wiya*" meaning "real people."

Before and during the historic period, the Cherokee people developed a culture which was suited to the environment in which they lived. Owning a vast territory in what is now the southeastern United States, they lived a hardy life based upon hunting and agricultural pursuits. Game and fish were plentiful in the virgin forests and streams, and crops planted in the rich soils produced in abundance. The historic Cherokees were not a nomadic people but lived a rather settled life in permanent villages built along the rivers and streams of the southern mountains. They were originally woodland people who had begun the cultivation of the soil long before the arrival of the first Europeans. Living along the rivers and streams of the southern mountains, they built houses and tended farms for many centuries before they were proffered "civilization." Never at any time were they "lawless savages." The reports of the earliest explorers and traders support the belief that the Cherokees were among the most advanced of the native North American Indian tribes.

This way of life was completely disrupted by the advent of the whites who took from the Cherokees their ancestral lands, forests and streams, and forced them to move to new lands in the West -- then known as Indian Territory, now as eastern Oklahoma. Promises were made to the Cherokees that in the West they could forever pursue their own way of life free from interference from the white man. Treaties guaranteed the Cherokees the right of self-government. A promise was given that no territory or state would be created out of their lands without their consent, and they were given simple title to their western domain.

The Cherokees were reluctant to give up their ancestral homes in the East, but eventually were driven by military forces to new land in Indian Territory. There they again built their homes, set up their government patterned after our own constitutional form, and for a time were secure in the new environment.

In the 1860's the Cherokees were again forced to rebuild their homes which had been devastated by the Civil War. Again they had to rehabilitate themselves in the new terrritory.

In 1893, the government surrounded their country, and made the same demand for their lands as was made in the East. Agreements were forced upon the Cherokees under which they were required to give up their tribal title to lands, allot their lands to members of the tribe, and give up most of the functions of their own government. All of this was in order to make way for the creation of the new State of Oklahoma.

The final congressional act in the series designed to end the Cherokee government and to pave the way for Oklahoma statehood, for reasons then best known to Congress, made an important distinction between the Cherokee tribe and the Cherokee tribal government. The measure continued indefinitely, and under its authority, the Cherokees, through the years by direction of special jurisdictional acts, have been allowed to litigate some of their legal and moral claims against the people and government of the United States.

Today the Cherokee Nation is located in Tahlequah, Oklahoma and is considered to be one of the more progressive tribes in Oklahoma.

APPLICATION:

ACTIVITIES:

1. Divide into groups of three of four and select a topic below to do additional research about the Cherokee Nation:

    - The Cherokee's Original Homeland
    - The Cherokee Language
    - Cherokee Relations with the British
    - Cherokee Removals to Oklahoma
    - The Trail of Tears
    - Cherokees in Indian Territory
    - Great Leaders in the Cherokee Nation -- Long Ago and Now
    - Cherokee Ceremonies

2. Take a field trip to the Cherokee Tribal Complex in Tahlequah. (Also, between May and September, visit the Trail of Tears Drama held annually in Tahlequah.)

PERSONALIZATION:

The Cherokees were once considered by many to be the most powerful Indian tribe. What does it take to be powerful? If you could be the most "powerful" person in the world, how would you use your power? In other words, what does power mean to you? Write a short explanation of your feelings about power.

EVALUATION:

Each class member should prepare a drawing depicting some aspect of Cherokee history. Using the reports prepared in activity #1 above, select interesting information and facts about the Cherokee Nation to transfer onto 5" x 7" cards. Select a title and use the pictures and cards to make a class bulletin board.

RESOURCES:

Cherokee Nation, P.O. Box 948, Tahlequah, Oklahoma 74465; (918) 456-0671

Information taken, in part, from Native American Resources in Oklahoma. Norman, Oklahoma: Southwest Center for Human Relations Studies, University of Oklahoma, 1980, pp. 116-117.

INDIANS IN THE CIVIL WAR (1861-1865)

CONCEPT:

Indians living in the area that was to become Oklahoma were very much involved in the American Civil War. Their involvement whether great or minimal resulted in hardship, bitterness, division of tribal allegiances, and loss of tribal land.

PRESENTATION:

In the spring of 1861 before the Civil War started, Alfred Pike, the Confederate Commissioner of Indian Affairs, visited the Indian tribes in Indian Territory or what is now present-day Oklahoma. Mr. Pike signed 20 treaties with the tribes of this region and his methods of getting the treaties signed included the following: finding disenchanted tribal members with some recognized authority, bribing them, and promising them Confederate recognition. These treaties resulted in creating civil strife within the tribes themselves. Some of these treaties provided for regiments of Indian troops, Indian officers, and supplies to be furnished by the tribes involved. Many people living in what is now Oklahoma wanted the Indian tribes to remain neutral for they felt the war between the American states was not their fight.

In July of 1861 the Creek leader, *Opothleyahola* (oh-BITH-lee) (yaw-HO-lah), urged an agreement of neutrality and gathered his loyal Indians to test this neutrality stand. Confederate Colonel Douglas H. Cooper, a Choctaw agent, sent a message to the Creek leader in his final bid for Creek and Seminole support of the Confederacy. When the message failed to bring about an agreement, the Confederate colonel was determined to challenge the rights of the loyal Indians to maintain their stand of neutrality. Colonel Cooper advanced upon the camp of *Opothleyahola*, but he and his followers had departed. Colonel Cooper called the loyal Indians thieves, cutthroats and renegades, and also said they had stolen treasures of other tribes, in order to recruit the other tribes to fight against *Opothleyahola*. Most of *Opothleyahola*'s people consisted of the Muskogee faction of the Creeks: others were some Chickasaws, Quapaws, Euchees, Keechis, Caddoes, Ionis, Delawares, Wichitas, and Cherokees.

The first battle of the Civil War in Indian Territory took place on the south side of the Arkansas River, at the rounded end of the mountain ending one-fourth mile south of the Cimarron River. In the battle of November 19, 1861, at Round Mountain, the loyal Indians under *Opothleyahola* drove off the Confederates. *Opothleyahola*'s strategy placed the women and children in the middle of the circle and stationed men all around. A Chickasaw detachment tried a forced crossing over the river, gnawing at the edges of the circle, causing the Creeks to switch men from spot to spot to cover the circle. A Choctaw detachment tried to pierce the thinning lines. A final stroke to end the engagement was taken on by a Texas cavalry, but they maneuvered clumsily and before they could regroup the Creeks moved to the point of attack, and the Texas Cavalry lost 100 men and 200 were wounded. The Creeks torched the grass and the rest of the Texans panicked and the battle broke. Darkness found the Creeks still holding on. *Opothleyahola* ordered immediate evacuation of camp. They loaded their wagons and marched off.

After three more encounters by the Confederates on their retreat to Kansas, *Opothleyahola* and his people fought their last battle at Chustenalaha on Shoal Creek in December. The loyal Indians were beaten; they scattered and retreated into the rough ground back of Shoal Creek. It was snowing and sleeting and the warriors and their families began their final retreat to Kansas. They traveled in small groups. Their final flight into Kansas and safe refuge was filled with horrors and their trail north was marked with frozen bodies. Of the Indians that did reach the refugee camp, many had frozen limbs. *Opothleyahola*, revered leader and shrewd military leader of the Creeks from 1830, died after they reached a place of safety in Kansas.

After the Civil War ended in Indian Territory on September 8, 1865, the United States Government met with the Indians of Indian Territory at Fort Smith. Because of the treaties made with the Confederacy, the Indians of this region had endangered their treaties with the United States.

Now the United States President was anxious to renew the relations that existed before the war. There were seven conditions laid down by Dennis N. Cooley, Commissioner of Indian Affairs, when the tribes began to sign new treaties with the U. S. Government. They were to have permanent peace with each other and the United States. They were to aid in keeping peaceful relations with the Plains Indians and to form a single Indian government. They were to abolish slavery and incorporate their freedmen "on an equal footing with the original members." Also a portion of the lands owned and occupied by their tribes must be set aside for the friendly tribes in Kansas and elsewhere.

The war between the North and South, 1861-1865, was a great misfortune for all the Indians in Indian Territory. The failure of the U. S. Government to settle the differences between the two sides was not the fault of any Indian tribe. Yet the Indians living in what is now Oklahoma suffered more terrible losses than the white citizens in any part of the country.

APPLICATION:

ACTIVITIES:

1. Consider the meanings of these words within the context of the presentation:

allegiance	cutthroat	refuge	disenchanted	renegade
refugee	strife	detachment	shrewd	regimen
cavalry	loyal	neutral	evacuation	abolish

2. How did the Indians who were involved in the Civil War dress? Did they wear uniforms like the Union and Confederate soldiers wore?

3. Who were some other Indian leaders of the Civil War? Were they men who were leaders within the tribal groups before the war? Or did the war bring out leaders never known before? (Use the library to search for some answers.)

4. What were the Indians' feelings about the Civil War? Was it their war?

5. Find some Civil War stories involving the Indians.

6. What kind of weapons were used during the Civil War?

PERSONALIZATION:

1. Do you think the Indians in Oklahoma should have been involved in the Civil War when they were not living in what was called the United States, were not U. S. citizens, nor did they have the rights of citizens?

2. Answer the following question as if you are an alien, not a U. S. citizen: Since you are living within our borders, and we are at war, will you defend the United States?

EVALUATION:

1. Indians of Oklahoma had to pledge their loyalties to either the North or the South. Consider the advantages and disadvantages of joining either side.

2. Reflect upon the way the Civil War disrupted the lives of the Indians in what is now Oklahoma and the changes that were lasting and effective unto the present day. How did the Civil War affect your life by the changes that took place in the past?

RESOURCES: Books on the Civil War, Official records, Creek Nation

THE MIAMI, QUAPAW, PEORIA AND WYANDOTTE

CONCEPT:

Although small in number, the Miami, Quapaw, Peoria and Wyandotte are still making history.

PRESENTATION:

The following short histories were taken from A History of Oklahoma, written by Joseph Thoburn in 1904:

Quapaw

Quapaw comes from the word "*Aguapa*," meaning "down stream people." The Quapaw are of the Siouan stock which is related to the Osage, Kaw, Omaha and Ponca. They were met in Arkansas in 1541 by DeSoto, who called them the *Capaha*. They early came under French influence and were generally at war with the Chickasaws, who lived on the opposite side of the Mississippi. In 1818 they sold most of their lands in Arkansas. A few years later part of them went to dwell with the Caddo on the Red River, but, finding that region not suited to their condition, they returned. After the settlement of the tribes from the east of the Mississippi in the Indian Territory, the Quapaw sold their reservation in Arkansas and moved to a new one within the present limits of Ottawa County, Oklahoma, where their descendants still live. As a tribe they are progressive and prosperous, even few in number as compared with their former strength. Today the tribe lives in and around Miami, Oklahoma.

Peoria

The Peoria is one of the five principal tribes of the Illinois Confederacy. They occupied a district in Central Illinois, along the Illinois River and about Peoria Lake. In common with the allied tribes they suffered from the hostility of the Iroquois during the latter half of the seventeenth century, and after Pontiac`s war, from that of the tribes from the region of Lakes Michigan and Huron, also. Early in the nineteenth century the Peoria were consolidated with the Kaskaskia and Cahokia into one tribe or band. In 1832 this band moved to Kansas, where its numbers still continued to decrease. While living in Kansas they were consolidated with the Wea and the Plankeshaw. In 1867, the lands of this reservation having been sold, the Peoria moved to a new reservation adjoining that of the Quapaw in the Indian territory. The total number of Indians of the composite tribe, nearly all of mixed white blood, is not less than 200.

Miami

The Miami is an Algonquin stock, closely related to the Illinois tribes. When first met by the French about 1660, the Miami were living in southeastern Wisconsin. Thirty years later they moved southward, establishing themselves around the head of lake Michigan in Illinois, Indiana and Michigan. Still later they overran the valleys of the Nabash, the Maumee (Miami of the Lakes) and the Miami in Ohio.

The Miami do not seem to have been as constant in their alliances and devotions as were many of the neighboring tribes, being favorable alternately to the interests of the French and the English. During the French and Indian War they sided with the French. Later, they joined Pontiac in his war against English expansion. During the American Revolution they sided with Great Britain against the Americans, and after the close of that war, continued to be hostile to the United States until they met with a decisive defeat by the forces under General Wayne in 1794. The celebrated war chief, Little Turtle, who led the Indians in the campaign which had resulted in the previous defeat of Generals St. Clair and Harmar, was a Miami, who ranked among the greatest Indian leaders in American history.

In 1811 the Miami joined the movement of Tecumseh and were allied with the British during the war which followed. They then began to dispose of their lands in Indiana. In 1839 they agreed to accept a reservation in Kansas. To this reservation eight hundred of the Miami moved in 1846, a smaller band remaining on a reservation in Wabash County, Indiana. In Kansas, the Miami continued to decrease in number, until finally one hundred and fifty survivors sold their lands in 1873,

and moved to a small reservation near that of their kinsmen of the federated Wea, Plankeshaw and Peoria, where the remnant of the tribe still lives, numbering fewer than one hundred persons. The Miami in Indiana now number about two hundred and fifty, nearly all of mixed white blood.

Wyandotte

Huron or Wyandotte comes from the French word "*Hure*," signifying "rough" or "uncouth," the application having been applied to rioters and rebels in France. The people of this tribe or confederation called themselves *Wendat*, the meaning of which is "islander," or "they who dwell on a peninsula." They were part of a confederation of four tribes from the Iroquois stock, whose domain was east of Lake Huron in Canada.

The Wyandotte, or Huron Iroquois, were probably met by Jaques Cartier in the course of his voyages of exploration up the St. Lawrence River in 1534 and 1543. At that time the Huron and the Iroquois tribes south of the St. Lawrence were at war. It was a war of extermination, apparently, the remnant of the Huron being driven northward and westward prior to the coming of Champlain in 1603. This war, waged by the Iroquois Five Nations of New York, continued till the Huron Iroquois were almost annihilated in 1648-50. The Iroquois of the Five Nations, having obtained firearms from the Dutch traders of New York, made quick work of their conquest. Few of the Huron escaped, and all of the captives not killed were absorbed or adopted into membership of the several tribes constituting the Five Nations. No matter which way they scattered and demoralized survivors fled, the relentless fury of the Iroquois Confederacy of the Five Nations followed. Indeed, for any other tribe to offer an asylum to the exiled Huron was to invite war with the Iroquois Confederacy. A small remnant of the Huron took refuge on Charity Island, Georgian Bay, but the sleepless Iroquois of New York would not let them remain there in peace. Next their flight led them out. They then retreated still farther westward to Manitoulin, then to Pottawatomie Island at the entrance to Green Bay on the western shore of Lake Michigan. The Pottawatomie, an Algonquian tribe, and avowed enemies of the Five Nations, offered the fugitive Huron a refuge in their Wisconsin domain. Even in that far country the relentless hate of their old enemies still followed them, and, in addition, the jealousy of their new neighbors, the Sioux, was aroused. So, until a treaty was made between the French and the Iroquois Confederacy in 1666, the hunted Hurons found little rest. They then returned to Michilimacinac. All this time the French Catholic missionaries had followed the wandering Huron. Later on, the Huron established themselves at Sandusky, Ohio; Detroit, Michigan; and Sandwich, Ontario. In 1747 the Huron, (then and since known as Wyandotte) under the leadership of their war chief, *Orontony*, acting probably under the inspiration of English agents, formed a league with a number of other western tribes for the purpose of driving the French out of the region of the Great Lakes. The plot was exposed, however, and, in the end, came to naught. The Huron, or Wyandotte, though few in numbers, soon attained a great degree of influence among the tribes between the Great Lakes and the Ohio River, even outranking the Delaware in the inter-tribal councils. The Wyandotte supported the French during the French and Indian War, a part of their warriors being at the defeat of Braddock on the Monongahela. They also joined with Pontiac in his effort to dislodge the British from the Great Lakes. Thereafter they adhered to the British and were hostile to the Americans during the War for Independence. During the second war with Great Britain, the Wyandotte were divided, part of the tribe siding with the Americans and part with the British. By the Treaty of 1815 a large reservation was set aside for the Wyandotte in Northwestern Ohio and Southeastern Michigan. Part of this tract was sold by the Wyandotte in 1819 and the remaining portions were disposed of in 1842, shortly after which they moved to a reservation at the mouth of the Kansas River. By the Treaty of 1855 the Wyandotte became citizens, but twelve years later the tribal relations were re-established and the tribe moved to a small reservation in the northeastern part of the Indian Territory. The Wyandotte lands have been divided and allotted.

APPLICATION:

ACTIVITIES:

1. Contact tribal offices (see resources) to get additional information on them. Invite a tribal resource person from each tribe to class to discuss present day activities of the tribes.

2. Answer the following questions on a separate sheet of paper.
   A. Quapaws
      1) The name Quapaw means what?
      2) Who are the Quapaw people related to?
      3) Where do present day Quapaw people live?

   B. Peorias
      1) The Peorias were one of the principal tribes of what confederacy?
      2) Where was their original homeland?
      3) Who were the Peorias consolidated with in the nineteenth century?
      4) While living in Kansas, what tribes were the Peorias consolidated with?
      5) In what year did the Peorias move to a new land base in Oklahoma?
      6) Where is the Peoria tribe located today?

   C. Miami
      1) The Miami is from what stock?
      2) The Miamis were living in what state in 1660?
      3) What was the relationship of the Miami people with the French and British?
      4) Who was the great Miami war chief?
      5) In what year did the Miami people move to Kansas?
      6) Where do the Miami live today?

   D. Wyandotte or Huron
      1) The Wyandotte people called themselves what?
      2) Where was the Wyandotte's original homeland?
      3) What was the relationship between the Iroquois Confederacy and the Wyandottes?
      4) What happened to the Wyandotte in 1747?
      5) How did the Treaty of 1815 effect the Wyandotte people?

PERSONALIZATION:

How do you think a group of people although small in number can make a positive impact on the lives of others? Explain in a short essay.

EVALUATION:

Choose one of the tribes in the presentation and summarize their history.

RESOURCES:

Miami Tribe of Oklahoma, P.O. Box 1326, Miami, OK 74354; (918) 542-1445
Quapaw Tribe of Oklahoma, P.O. Box 765, Quapaw, OK 74363; (918) 542-1853
Peoria Tribe of Oklahoma, P.O. Box 1527, Miami, OK 74355; (918) 540-2535
Wyandotte Tribe of Oklahoma, P.O. Box 250, Wyandotte, OK 74370; (918) 678-2297
Thoburn, Joseph. A History of Oklahoma. San Francisco: Doub and Co., 1908.
Baird, David N. The Quapaw People. Indian Tribal Series. Phoenix: 1975.
Qgaxpa. Quapaw Tribe of Oklahoma, P.O. Box 765, Quapaw, Oklahoma 74363.
Nieberding, Velma Seamster. The Quapaws. Quapaw Tribal Council, P.O. Box 765, Quapaw, Oklahoma 74363, 1982.

THE MODOC TRIBE OF OKLAHOMA

CONCEPT:

The Modoc Tribe of Oklahoma came from California following a series of dramatic events.

PRESENTATION:

The ancestral home of the Modoc people was some 5,000 square miles along both sides of what is now the California-Oregon border. While their tribal territory was small it was diverse. It had lofty forests on the north, jagged volcanic lava beds to the south, the Cascade mountains to the west, and a wilderness of alkali flats to the east.

The Modoc were never a large tribe. The Modoc called themselves *Maqlaqs*, which meant "people" in their language. The Modoc were a migratory people who followed the seasons to obtain food. From prehistoric times dating back some 15,000 years, the Modocs were a culturally isolated and distinctive people.

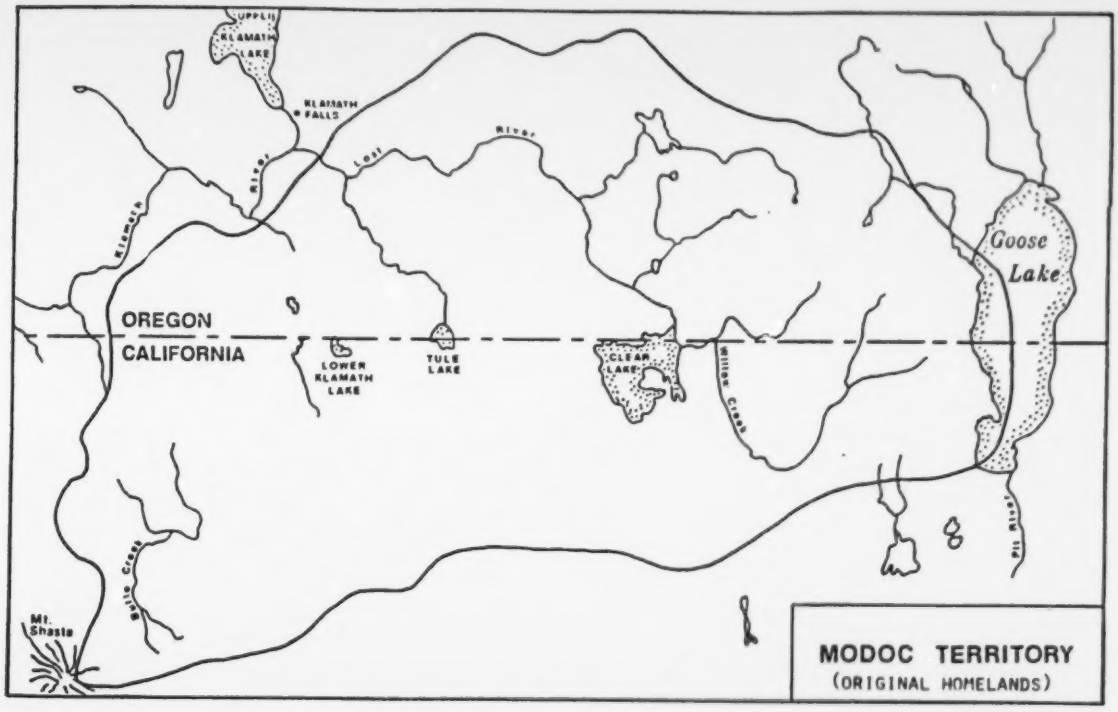
The influx of non-Indians into the Pacific Northwest had a monumental impact on the culture and life of the Modoc. The roots of the Modoc War in 1873 extend back to the first penetration of non-Indians onto the ancestral homelands of the Modoc tribe. A tragic error of mistaken identity sparked a Modoc uprising. A man by the name of Ben Wright, a notorious Indian fighter, massacred 43 of 46 unarmed Modoc under the white flag of truce. For six months, 57 Modoc warriors resisted an army force of about 1000 men. The Modocs lost six men; the U. S. Army lost 45. The Modoc War cost the United States half a million dollars and the Modocs lost the war.

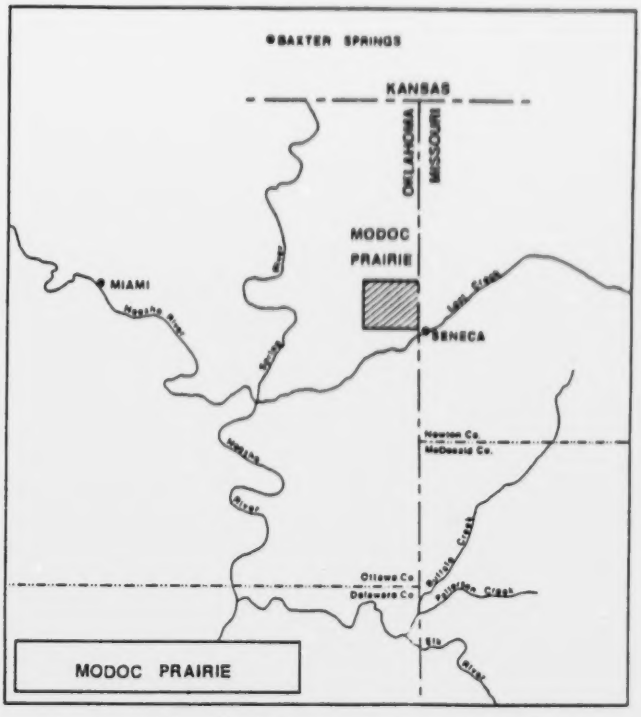
The U. S. Commissioner of Indian Affairs decided to relocate the Modoc to the Quapaw Agency in Indian Territory in 1873. The death rate on the trip there was very high. In 1891 there were only 68 Modocs left. In 1909, after remaining prisoners-of-war for 36 years, the U. S. Government felt the Modoc had been punished enough and permitted them to return to their old home. Some did, others stayed in Oklahoma. The last full-blood Modoc person died in 1950. The Modoc Tribe of Oklahoma has achieved Federal recognition and is re-establishing a tribal land base here. While it is true that tribal rolls no longer carry the name of a full-blood Modoc, it is a tribute to their courage and determination (and perhaps ironically so) that despite General Sherman's desire and wish not to leave a Modoc man, woman, or child alive "so that the name Modoc would cease," the tribe has survived and is known far and wide.

APPLICATION:

ACTIVITIES:

1. As a class, look at and discuss the maps which are provided at the end of this lesson.
2. Map skills development: On a large wall map, trace the movements of the Modoc tribe from their original homeland to their home in Oklahoma. Calculate approximately how many miles the Modoc people had to travel.
3. Find out more about the Modoc people's "Trail of Tears."
4. Write to the Modoc Tribal Historian and ask for more information about the Modoc Tribe.





WHERE THE MODOC PEOPLE LIVE TODAY

PERSONALIZATION:

Write a short story describing how you might have felt, as a Modoc Indian person, before, during, and after your tribe's move to Indian Territory in what is now Oklahoma. Make up some imaginary happenings to make your story sound authentic.

EVALUATION:

Consider this question and write your response to it as a paragraph: Why is it that today there are no full-blood Modoc people alive?

RESOURCES:

Patricia Trolinger, Tribal Historian, Modoc Tribe of Oklahoma, P.O. Box 939, Miami, OK 74354 (918) 542-1190

Clarke, Samuel A. The Samuel A. Clarke Papers. Klamath Falls, Oregon: Guide Printing Company, 1960.

Curtin, Jeremiah. Myths of the Modoc. Boston: Little, Brown & Company, 1912.

Murray, Keith A. The Modocs and Their War. Norman, Oklahoma: University of Oklahoma Press, 1959.

Ray, Verne F. Primitive Pragmatists: The Modoc Indians of Northern California. University of Washington Press, 1963.

Riddle, Jeff C. The Indian History of the Modoc War and the Causes that Led Up to It. Medford, Oregon: Pine Cone Publishers.

Smith, Robert E., ed. Oklahoma's Forgotten Indians. Oklahoma Historical Society, pp. 86-107.

Thompson, Erwin N. Modoc War: Its Military History and Topography. Sacramento, California: Argus Books, 1971.

THE HISTORY OF THE OTTAWA TRIBE

CONCEPT:

The Ottawas have survived difficult and challenging events in the past.

PRESENTATION:

The first European recorded history of the Ottawa Tribe was by a French explorer, Samuel de Champlain, who first encountered these people near the mouth of Georgia Bay in 1615, in Canada. The Ottawas were known as "traders" even before the Europeans arrived. The Algonquin word "*Adawa*" means trade or barter. The Ottawa were best known for their trading. Their canoes traversed the rivers of the Northeastern United States and Canada and the Great Lakes.

The Ottawa share their language, heritage and lifestyle with other "Algonquins." The Ottawas are closely related to the Chippewa and Pottawatomi tribes.

The Ottawa Nation consists of five clans: The Otter, The Fork People, The Bear, The Grey Squirrel, and The Fish. The Ottawa Tribe of Oklahoma consists of The Otter and The Fork People clans. The other three clans who make up the rest of the Ottawa generally reside in the State of Michigan.

The Ottawas, in the 1600's, made treaties with the French and the British. Treaties with the U. S. Government began in 1785 at Fort McIntosh in the Great Lakes Region.

The Ottawas' most famous chief was Chief Pontiac. They fought against the British Army under General Braddock and defeated them. Pontiac also fought with the French. Pontiac had the greatest authority of any Indian chief on the continent. He was murdered or axed to death by another Indian who was bribed by an English trader.

The Ottawas, under treaty with the U. S., were supposed to be left alone in peace on their own land for not entering the War of 1812. Instead, the Ottawas were forced to sign over their lands and forced to move to Kansas. During the first five years in Kansas, over half of the entire tribe died. The Ottawas had 74,000 acres of land in Kansas but this was opened for white settlement. The Ottawas sold this land and purchased land belonging to the Shawnees in Oklahoma -- but now they only had 14,863 total acres. The Ottawas moved to their new land in Oklahoma in 1868-69.

In 1901 the U. S. Congress granted citizenship to all Indians living in Indian Territory. In 1907, Indian Territory became the State of Oklahoma. In 1908, an Act was passed to remove Indian land from trust status and open it to white purchasers who bought it.

The Ottawa Tribe has struggled to survive through wars, starvation, and removal from their land when they were herded like cattle. At one time in history they were even told by the U. S. Government that they were no longer Indians (under the Truman and Eisenhower administrations).

The Ottawas in Oklahoma form but a small fragment of the big Ottawa Tribe. There are about eight hundred Ottawas in Canada and nearly if not quite four thousand Ottawas in Michigan, so the entire Ottawa Tribe, if reunited, would include about five thousand all told. The Ottawas have made their mark on the geography of the United States and Canada. Counties bearing the name of Ottawa are to be found in Kansas, Michigan, Ohio, Oklahoma, and in the Canadian province of Quebec, and towns by the same name in Illinois, Kansas, Michigan, Minnesota, Ohio, Oklahoma, and Wisconsin, while the capital city of the Dominion of Canada is also called Ottawa. A bay, a beach, a lake, and a point or cape, all in Michigan, bear the name of Ottawa. There is an Ottawa River in Canada and another in Ohio, and there is a group of Ottawa Islands in Hudson's Bay. Finally, the name of the Ottawa Tribe is borne by the big Baptist University in Kansas, of which the tribe was a benefactor in its earlier days. Besides these, the maps of Michigan and Upper Canada are full of other names which have been derived from the Ottawa language.

THE OTTAWA MIGRATION

APPLICATION:

ACTIVITIES:

1. Fill in the blanks:

   A. _____ was the first European to write a history of the Ottawa people.

   B. The Algonquin word, _____, means trade or _____.

   C. The Ottawa Nation is closely related to two other Algonquin tribes -- the _____ and _____.

   D. The five clans of the Ottawa Nation are the Otter, the Bear, _____, _____, and _____.

   E. The two Ottawa clans which live in Oklahoma are _____ and _____.

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F. The three remaining Ottawa clans (Bear, Grey Squirrel, and Fish) live in _____.

G. The Ottawas' most famous chief was _____.

H. The Ottawas have (more/less) _____ land in Oklahoma than they had when they lived in Kansas.

2. Class could set up a trading center using no money. Each person brings an article to trade. (All items to be later returned!)

3. Starting with the Ottawas' first European encounter near the mouth of Georgia Bay, trace their migration to Oklahoma on a map.

4. Write a report on one of the following, and share with the rest of class:

- French Explorers
- The Algonquin Confederacy
- Indian Territory
- What the Ottawas Traded
- Chief Pontiac
- War of 1812
- Act of 1908

5. Write down as many places as you can remember which are named Ottawa.

PERSONALIZATION:

Write a story using one of these themes: "What I would like most to have and how I could get it without money," OR "What it would be like if we didn't have money."

EVALUATION:

In your own words, briefly describe what you have learned about the history of the Ottawa Tribe of Oklahoma.

RESOURCES:

Ottawa Tribe of Oklahoma, P.O. Box 110, Miami, OK 74355; (918) 540-1536

Knox, Alberta. *Ottawa Tribe of Oklahoma.*

Barlow, Lewis. *The Ottawa's Past, Present, Future (1870-1980).*

Large North American map

Library resource books and encyclopedias

SEMINOLE HISTORY

CONCEPT:

The Seminoles were once part of the Muskhogean people.

PRESENTATION:

The early history of the Seminoles is closely associated with that of the Creek tribe. The original Creek Confederacy, organized in Georgia and Alabama, perhaps with the ultimate design of forming an extensive Indian union against European invaders, contained 37 towns. The immediate purpose of Chief Old Brim, in 1716, was to strengthen his people for their war against the Cherokees and to provide a durable foundation for his "balance or power" policy. Old Brim understood the need of France, England, and Spain, in their long contest for territorial possessions, to have the friendship of Indian tribes in strategic locations; and he expected to find advantages for the Creeks in the diplomatic bids of the great powers for Indian support. Most of the peoples combined in the Creek Confederacy were Muskhogean, but a few bands of unrelated Indians, such as the Yuchi, were also incorporated. Tribes conquered by the Creeks were generally added to the Confederacy.

The Seminoles began to be known by their present name around 1775. The Seminoles are a great people. No group of people has fought with more determination to retain their native soil, nor sacrificed so much to uphold the justice of their claims. Removal of the tribe from Florida to Indian Territory was the bitterest and most costly of all the Indian removals. The word Seminole is what the Creeks called the people who separated from the main tribe and located elsewhere. Seminole means "run away" or "broken off."

The Seminoles, after leaving the main tribe, moved into Florida, built homes, and began farming. Around this time, many of the slaves of the Colonists began running away and the Seminole tribe took them. This fostered hostilities between the tribe and the whites. This hostility resulted in the Seminole War of 1819. Many reports were given of the great fighting spirit of the Seminoles. It was stated that "the men never gave up."

In 1819, a treaty was signed in which Spain ceded Florida to the United States. Soon afterwards the settlers began demanding to have the lands that the Seminoles occupied. A treaty was signed which gave the Seminoles mostly the swamp lands. Even then the Seminoles adapted to their environment.

In 1830, the "Indian Removal Act" was signed by President Andrew Jackson. Soon a Seminole delegation was sent to Indian Territory to approve the new "lands" that were to be theirs. In three years, the Seminoles were to start this move to Indian Territory. At the end of the three years, there were objections to the removal prompting the second Seminole War which lasted seven years. The war ended in 1842 and the Seminoles were promised that several hundred members could remain in Florida. They stayed in the Florida swamps and never surrendered. Some of their descendants still live there today.

By 1849, many of the Seminole tribal members were located in Indian Territory. In 1856, the Seminoles in Oklahoma agreed to a treaty stating they could have their own government and would be provided with land within the Creek Nation. The Seminole Nation of Oklahoma today is located in Wewoka in Seminole County, Oklahoma.

APPLICATION:

ACTIVITIES:

1. Invite a resource person from the Seminole Nation to discuss what is happening in the Seminole Nation today. You might want to arrange to visit their tribal complex in Wewoka.

2. Write to the Seminole Tribe in Florida to get additional information about that group of

Seminole people.

3. Do additional research on the Seminole using books listed under resources.

4. Do research to learn more about one of the following topics:

    - The Seminole War
    - The Seminole Removal to Indian Territory
    - The Seminole Nation of Oklahoma Today
    - The Seminole Tribe of Florida Today

PERSONALIZATION:

It was stated in the presentation that "the Seminoles were very determined people who never gave up." What do you think is meant by this statement? Is this good? Do you have determination? Explain whether you think you do or you don't.

EVALUATION:

Take a short quiz to see what you remember about the Seminoles:

1. What tribe did the Seminoles originally belong to?

2. What does the name "Seminole" mean?

3. Who was the president of the United States at the time the Seminoles were ordered to move to Indian Territory?

4. In what two states are the Seminoles located today?

5. What country owned Florida when the Seminoles first lived there?

RESOURCES:

Seminole Museum, Wewoka, Oklahoma 74884

Seminole Nation of Oklahoma, P.O. Box 1498, Wewoka, Oklahoma 74884; (405) 257-6287

Seminole Tribe of Florida, 6073 Sterling Road, Hollywood, Florida 33024; (305) 583-7112

Debo, Angie. *A History of the Indians of the U.S.* Norman, Oklahoma: University of Oklahoma Press, 1979.

Foreman, Grant. *Indian Removal.* Norman, Oklahoma: University of Oklahoma Press, 1976.

McReynolds, Edwin. *The Seminoles.* Norman, Oklahoma: University of Oklahoma Press, 1976.

Milligan, Dorothy. *The Indian Way: Seminoles.* Byng, Oklahoma: Byng Public Schools.

Peithmann, Irvin M. *The Unconquered Seminole Indians.* St. Petersburg, Florida: Treat Outdoors Association, 1957.

Wright, Muriel H. *A Guide to the Indian Tribes of Oklahoma.* Norman, Oklahoma: University of Oklahoma Press, 1951.

THE SENECA INDIANS

CONCEPT:

North American Indian people have survived the conquest of an entire hemisphere and live today in many places.

PRESENTATION:

Seneca Indians live today in Canada, New York, the Six Nations Reserve, and in Oklahoma. The Oklahoma Senecas arrived in Indian Territory around 1832. They left the northeast because alcohol was introduced into the tribe by settlers and they saw the bad effects that the drug was causing among their people. So, they left their fire and their wampum and traveled to Sandusky, Ohio in 1810 where they lived for about twenty years. When the wealth of the Sandusky rich farm land became known, the U. S. government removed some 3,000 Senecas to Grove, Oklahoma so the settlers could have their Ohio land. Less than 2,000 survived this removal to Oklahoma. Today the Senecas and the Cayugas are enrolled together as a tribe in Miami, Oklahoma.

APPLICATION:

ACTIVITIES:

1. Identify on a United States map all the places Senecas are now living.
2. Invite a Seneca resource person to your class to discuss further the history of the Senecas.

PERSONALIZATION:

Write a response to this question: How would you feel if you were forced to move from your homeland?

EVALUATION:

Take this short quiz over the presentation.

1. Where do Seneca people live today?
2. When did the Senecas arrive in Indian Territory?
3. What connection do the Cayuga Indian people have with the Senecas of Oklahoma today?

RESOURCES:

Archie L. Mason, Jr., Director, Title IV, Indian Education Program, Tulsa, Oklahoma

Vogel, Virgil J. *This Country Was Ours: A Documentary History of the American Indian.* New York: Harper and Row Publishers, 1974.

ABOUT THE KAW TRIBE

CONCEPT:

The Kaws are a small, but proud, Indian tribe.

PRESENTATION:

The Kaw Tribe of Oklahoma:
A Precious Breed

Written by Jo Ann O'Bregon

It was possibly the mid-16th century when the Kaw, or *Kanza* (meaning Wind People) came from the east and settled at the present site of Kansas City.

Spanish Conquistadors from the Southwest had been turned back by what they considered the too harsh environment of the region. Early in the 19th century major Stephen Long of the United States Army dismissed this land as "The Great American Desert." These were oversimplified conclusions. Today this land is commonly known as the "Breadbasket of the World." It is only fitting that these Native Americans who inhabited the eastern third of the region at the time of the white invasion were commonly designated "The Wind People." There were and still are the Kaw Indians, a small but proud group of Dhegiaha-Siouans, whose cultural erosion at the hands of diverse white invaders seldom has been equaled, and whose name has undergone more changes in spelling and meaning than that of any other tribe west of the Mississippi.

Even today, they display no particular concern over the fact that in 1673 Jacques Marquette's mapmaker recorded them as the Kansa Indians, or that in 1861 the State of Kansas took its name from this first irrefutable historical reference without obtaining their approval.

A Baptist missionary and government surveyor reported in the 1830's that they chose to adhere to the pronunciation of the natives themselves, which is "*Hau-zau*." In conformity with this, a former government interpreter in the 1890's reported that the Kaws called themselves *Konza*, with the second syllable scarcely audible. Hence the use of the name Kaw. By the mid-19th century it was common practice for the Bureau of Indian Affairs to use Kaw in its official reports.

In 1755 smallpox struck the tribe. By the end of the decade the number of Kaw males had been reduced 50 percent, and for the next century the tribe was chronically afflicted with this terrible disease. Government agents insisted that most of the tribe had been vaccinated for smallpox, yet the death of more than 400 in the epidemic of 1853-1855 told otherwise. The flood of 1844 destroyed the potential grain supply for the following winter. Exposure and malnutrition also took their toll.

Today [in 1983] we have 837 members and only eight are full-blood Kaw Indians -- one woman and seven men. They are Lena Sumner Lockhard, Claremore, Oklahoma; Tomm Conn, El Reno, Oklahoma; Edgar Pepper, Tulsa, Oklahoma; Clyde Monroe, Kaw City, Oklahoma; William A. Mehojah, Sun Lakes, Arizona; Wayne Wynashe, Maywood, California; Jesse Mehojah, Jr., Tonkawa, Oklahoma; and Johnny Ray McCauley, Loyal, Oklahoma.

Recently [1983], tribal members held a dinner to honor the remaining eight full-blooded Kaw Indians. We were contacted by an historical group from Council Groves, Kansas, who would like to have tribal members attend their First Annual Council Grove Wah-shun-gah Days. This celebration in to honor Chief Washunga of the Kaw Tribe.

References about the Kaw Tribe were taken from a book called *The Kaw People*. It was written by William E. Unrau, Professor of History at Wichita State University. He has written another book, *The Kansa Indians: A History of the Wind People, 1673-1873*.

I feel Mr. Unrau stated the Kaw people have been largely ignored by historians and anthropologists. With his greatly appreciated help, the Kaw Indians now have two books written about them -- and won't be lost forever. When our full-bloods are gone there will be information for the younger Kaws to pursue and pass on to their children. It is sad to think that in a few years, our full-bloods will be leaving us with only a memory.

APPLICATION:

ACTIVITIES:

1. Using Professor Unrau's two books listed below, do further research on the Kaw Tribe. Learn additional interesting information about this tribe.

2. Invite a resource person to visit your classroom to discuss the history of the Kaw Tribe and to tell you about that tribe today. Perhaps this person could set up an interview for your class with one of the few remaining full-blooded Kaw people.

PERSONALIZATION:

Mrs. O'Bregon states, "It is sad to think that in a few years, our full-bloods will be leaving us with only a memory." In a paragraph, explain what you think she means by that statement.

EVALUATION:

After completing your additional research on the Kaw Tribe, rewrite the presentation to include other important information about people, places, and events that you have learned about.

RESOURCES:

Kaw Tribe, Drawer 50, Kaw City, Oklahoma 74641; (405) 269-2552

Unrau, William E. *The Kaw People* and *The Kansa Indians: A History of the Wind People, 1673-1873*. Wichita State University, Wichita, Kansas.

SOME EARLY OSAGE HISTORY

CONCEPT:

First seen by Europeans on the banks of the Mississippi and Missouri Rivers, the lifestyle of the Osage Indians was very similar to that of other native peoples, at that time in that area, before the invasion of the Europeans.

PRESENTATION:

The Osages say that at one time they resided on the banks of the Wabash and Ohio Rivers and also in the northern plains along the Missouri River. The first time Europeans ever saw the Osage Indians was on the western banks of the Mississippi River and the Missouri River in what is now the State of Missouri. The Osages claimed territory west of the Mississippi between the Arkansas and Missouri Rivers west to what is now Dodge City, Kansas, and west to St. Joe, Missouri.

The first Europeans to observe the Osage were French explorers, trappers, and missionaries. From the Osage's earliest recorded histories, a close friendship existed between the Osages and the French missionaries and traders. The French explorer, Father Marquette, learned about the Osages (WAH-SHA-SHE) from some other tribe (possibly the Otoe Tribe) before he reached the south of the Missouri River in 1673.

The aboriginal name for the Osage Tribe was "*NI-U-KON-SKA*" which means "Children of the Middle Waters" or "Little Ones of the Middle Waters." Apparently the name, "Osage," is a corruption made by the early French traders of the tribe's name for itself: "*WAH-SHA-SHE*." Therefore, the word "Osage" is really of French origin. The Osage Tribe is, as noted by paleoanthropologists, of the Siouan peoples and is classified in one group along with the Omaha, Ponca, Kansa (Kaw), and Quapaw tribes.

Washington Irving, in his *Tour of the Prairies*, described the Osages as "the finest looking Indians I have seen in the west. Despite the Osages' reputation for engaging in grim and brutal warfare, early travelers and missionaries were often treated with generosity, dignity, hospitality and social poise."

It was the custom of the Osages to roam over a wide area on their hunting expeditions in pursuit of buffalo, deer, and antelope. They raised small crops of corn, squash, and pumpkin, all of which were cultivated by the women and children. The buffalo was their mainstay for food, clothing, and shelter.

The Osages suffered many hardships, like many other Indian tribes, as a result of aggressions of white settlers. One example occurred while the Treaty of March 27, 1868 was under discussion with the U.S. government. The U.S. Indian Commission reported that when the Osages were out on their summer hunt, over 2,000 white settlers invaded the Osage reservation land, occupied their cabins and the already improved lands of the Osages, took over the Osage's corn fields, cattle and hogs, and threatened the lives of the few Osages when they came home. This action was allowed by the U.S. Government.

APPLICATION:

ACTIVITIES:

1. On a large wall map, find the following places which were important to the Osage people in their earliest recorded history:

Wabash River	Mississippi River	Northern Plains
Ohio River	Arkansas River	St. Josephs, Missouri
Missouri River	State of Missouri	Dodge City, Kansas

2. If from the earliest times, the Osages' name for themselves was "Children of the Middle Waters" or "Little Ones of the Middle Waters," what does this indicate about the Osages' knowledge of North American geography? Why do you suppose that they referred to themselves as "Children" or "Little Ones"?

3. Learn more about the early activities of the French explorers, trappers, and missionaries who came into contact with the Osages and other native tribes along the Missouri and Mississippi Rivers.

PERSONALIZATION:

In one or two paragraphs, describe how you might have felt as an Osage person in 1868 when you returned from your summer hunt and found 2,000 non-Indian settlers living on your reservation.

EVALUATION:

As a class, list on the chalkboard what tends to happen when two entirely different groups of people come into contact with one another. Using the French and Osage peoples as an example, list some probable interactions which took place between them.

RESOURCES:

Osage Tribe, P.O. Box 2, Pawhuska, OK 74056; (918) 287-2495

Gloria M. Cheshewalla, c/o Osage Tribal Museum, Pawhuska, OK 74056

La Flesche, Francis. *The Osage Tribe: Rite of the Chiefs.*

Archie Mason, Jr., Director, Title IV Indian Education Program, Tulsa Public Schools.

Mathews, John Joseph. *Talking to the Moon.* Norman, Oklahoma: University of Oklahoma Press, 1981.

_____. *The Osage.* Norman, Oklahoma: University of Oklahoma Press, 1951.

_____. *Wah'Kon-Tah.* Norman, Oklahoma: University of Oklahoma Press, 1932.

Osage Centennial Program, September 30, 1972.

SOME LATER OSAGE HISTORY (1803-1907)

CONCEPT:

Under the directive of the powerful U.S. government, the Osages had to move westward, like many other tribes, and change their government which had been in existence for hundreds of years.

PRESENTATION:

In 1803, the U.S. purchased from France the territory extending west from the Mississippi River to the Rocky Mountains between the Mexican and Canadian borders. This transaction, called the Louisiana Purchase, cost the U.S. $15 million.

Immediately after the Louisiana Purchase, white settlers began their westward movement. Called "pioneers", these people did not recognize the Indian people's right to ownership of this land. As a result, these pioneers settled upon thousands of acres of Indian lands.

In order to make all of this legal the U.S. government made treaties with the Indians for the possession of their lands. In many cases, these treaties were forced upon the Indian peoples. The Osage Nation ended up ceding the following lands to the U.S. government:

Treaty of 1808	=	50 million acres
Treaty of 1818	=	1.8 million acres
Treaty of 1825	=	45 million acres
TOTAL	=	96.8 million acres

As compensation for this cession, the Osages received $166,300 in cash. This represents a payment to the Osages by the U.S. government of about one penny for each six acres of land!

Like many other tribes, the Osages were forced to move westward. In 1865, the Osages sold their land in Kansas for cash money. On June 14, 1883, the Osages paid $1,099,137.41 to the Cherokee Nation for the land which now forms Osage County in Oklahoma. This represented a valid monetary transaction between two sovereign nations of people. The reason for this transaction was because in the years 1871 and 1872, the Osages were removed to a reservation in Indian Territory described and confirmed to them by an Act of Congress on June 5, 1872. Some ten years later they formally bought this land from the Cherokee Nation.

The Osages, at that time, were forced to pattern their tribal government after that of the "Five Civilized Tribes." Although later changed by the U.S. Secretary of the Interior, the tribe had to change their tribal government in order to be recognized by the U.S. government. When Oklahoma was admitted as a State in 1907, the Osage Reservation became Osage County -- Oklahoma's largest county having 1,470,559 acres of land.

APPLICATION:

ACTIVITIES:

1. As a class go outside and physically see the dimensions and size of six acres of land. Get some kind of an idea as to how much that amount of land would be worth today.

2. Contact the Osage County Historical Society (Pawhuska, Oklahoma 74056) to get some further historical information about Osage County.

3. In a class discussion, discuss the kind of impact all that moving farther and farther to the west probably had on the Osages and other tribes. How did it make them feel? How did it affect their customs, traditions, and ways of life?

4. Learn more about the Louisiana Purchase and how it affected Indian tribes whose

4. Learn more about the Louisiana Purchase and how it affected Indian tribes whose homelands were in this region.

PERSONALIZATION:

Think back to a time when you were "forced" to do something that you didn't want to do. What was the situation? Who was doing the forcing? How did this make you feel? How did you handle the situation? In a short paragraph, explain this situation in detail.

EVALUATION:

In your opinion, did the Osages and other similar tribes really have any choice in the matter but to move west as the U. S. government directed? Why or why not?

RESOURCES:

Osage Semi-Centennial Celebration, June 15, 1957.

Archie L. Mason, Jr., Director, Title IV Indian Education Program, Tulsa Public Schools, Tulsa, Oklahoma.

Mrs. Maudie Cheseqalla, c/o Osage Museum, Pawhuska, Oklahoma 74056.

Mathews, John Joseph. *The Osage*. Norman: University of Oklahoma Press, 1951.

The Osage People and Their Trust Property. A Field Report of the Bureau of Indian Affairs, Anadarko Area Office, Osage Agency, 1952 to 1953.

Osage Centennial Program, September 30, 1972.

Osage Tribe, P.O. Box 779, Pawhuska, Oklahoma 74056; (918) 287-2495

BACKGROUND OF THE OTOE-MISSOURIA TRIBE

CONCEPT:

The Otoe-Missouri, and Iowa tribes have had a strong, lasting association over many years.

PRESENTATION:

The Otoe-Missouria Tribe currently is located in Red Rock, Oklahoma, and has a population of some 1,500 members. The majority of the tribe still lives in the Red Rock area since being removed to there in 1881 from Nebraska. The following history of the tribe was provided by the Nebraska Indian Commission:

The Missouri and Otoe tribes, proud and independent woodland nations, never envied the plains tribes nor their environment. Their eastern homelands were abundant with game and wild vegetation, fish, and fertile soil. Prior to the settlement of the new world, great herds of buffalo reached into Indiana and Illinois.

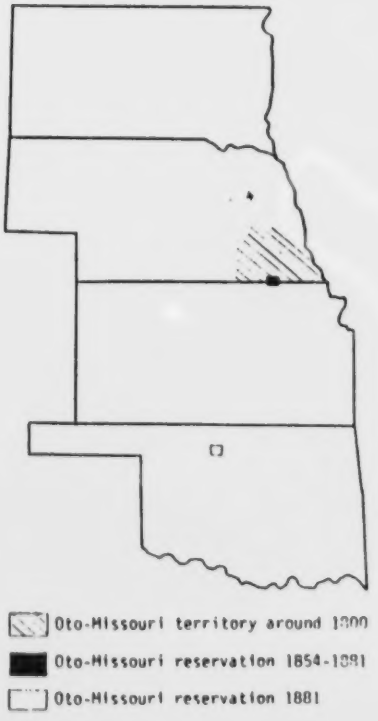
However, following the American Revolution, Lewis and Clarks' report of the boundless beauty and plenty of the west attracted vast numbers of white settlers. Greed among both Indians and whites coupled with cultural differences combined to force the Otoe and Missouri tribes from their ancestral homes. Although neither of the tribes were native to Nebraska, bands from each tribe resided in south-eastern Nebraska during the 1800's. By the time the tribes had come to Nebraska, they would be recognized as one tribe -- the Otoe-Missouri. For over a century, these tribes were either forced or induced to move in the wake of the steady migration of settlers. Their Nebraska residency would be abruptly terminated prior to the turn of the century. The following narrative further describes the history of the Otoe-Missouri people.

During the 17th Century, both the Missouri and the Otoe tribes belonged to the Winnebago tribe. The Winnebago were one of the Siouan tribes of the midwestern woodlands. During the early 1600's, both Winnebago bands separated from the tribe. Neither the Otoe nor the Missouri were a particularly large tribe as neither numbered many over 1,000 people.

Upon their separation from the Winnebagoes, the Otoe located in proximity to the Iowa tribe (near the present adjoining corners of the states of Minnesota, Wisconsin, and Iowa, along the Mississippi River). The first recorded contact with whites in that region occurred around the middle of the 17th Century. The Great Lakes region was frequented by French and British fur traders, trappers, and explorers in search of furs and a northwest passageway to China.

Written accounts referred to these closely related tribes -- the Otoe, Missouri, and Iowa -- as "sedentary tribes that grow crops." The depletion of game and consequently furs in eastern woodland regions drove the Iroquois west in search of more

OTO*-MISSOURIA



* Oto is an alternative spelling of Otoe. In Oklahoma, the correct spelling for the tribe is Otoe-Missouria.

abundant game. However, the land was already occupied by other tribes such as the Miami, Shawnee, Illinois, Winnebago, and Sac and Fox. The Iroquois were not intimidated as their large population, in addition to their wealth of guns and ammunition obtained from traders in the east over the past years, accounted for their military superiority. They often attacked smaller tribes severely ill-equipped to fight the powerful Iroquois. Whereas some tribes were relatively successful in holding their own against invading eastern tribes, smaller tribes such as the Otoe and the Missouri were driven westward across the Mississippi River.

Bordering the plains, the woodland tribes were forced to adapt to their new environment. Although they built permanent villages, these tribes were forced to go on hunts as the buffalo increasingly became more important to their survival. Their buffalo hunts often took them into Sioux territory which did little to improve relations between the plains tribes and woodland tribes. According to Sioux tradition, Otoe territory extended north along the Mississippi to the Minnesota River. However, continued pressure from the Iroquois in the east drove other tribes deeper west, such as the Illinois, who in turn pushed the Otoe, Iowa, and Missouri people farther west and south into the current state of Iowa. Written accounts of the late 1600's state that neither the Otoes, Iowas nor Missouris were very warlike or aggressive.

At the beginning of the 18th Century, the Missouri Tribe settled near the mouth of the Missouri River. The Missouri, Iowa and Otoe tribes were the target of raiding eastern tribes from across the Mississippi. Not only were furs profitable, but captured Indians were needed to supplement the flourishing European slave market. As it became increasingly difficult to protect the tribe from such disruptions and raids from the east, a portion of the Otoes joined the Missouris on the banks of the Missouri River. The rest of the Otoe tribe moved to the southeastern corner of Nebraska around the Platte and Nemaha Rivers, near the present site of Ashland. The move occurred around the beginning of the 1700's. Other Otoe villages were located near the present-day towns of Yutan, Bellevue and Plattsmouth. They soon copied the earthen lodges used by their Pawnee neighbors as their bark lodges were impractical.

Around 1798, the Sac and Fox attacked the Missouri encampment and nearly decimated the tribe. Soon thereafter, the Osage delivered the last and nearly fatal blow to the tribe. Their defeat to the Osage signified an end of the Missouri's existence as an independent tribe. Survivors joined either the Iowas or the Otoes. Following the turn of the century, the Otoe name was commonly used to refer to the Missouri and the Otoe tribes.

The two tribes may have moved far enough west to escape the reach of the Iroquois but they couldn't move fast enough and far enough to escape the increasing number of white settlers. The two tribes occupied the most wooded section of Nebraska -- perhaps the most attractive for settlement. Succumbing to pressures of the increasing number of settlers, the initial cession of Otoe land around the Big and Little Nemaha occurred in 1830. Three years later, lands around Lincoln and 25 miles to the west were likewise ceded. Eighteen fifty-four marked the final negotiation conducted by Otoe chief Stay-By-It. All tribal lands were ceded save for 162,000 acres which presently comprise Gage County, Nebraska.

Following the Civil War, the pressure for removal was further intensified. White settlers made Nebraska such an unfriendly and potentially dangerous place for the tribe to live that they were for the most part willing to move on to Indian Territory in Oklahoma. But not all of the Otoes were convinced that removal would be in their best interest. Consequently the tribe split into factions, divisions which would plague most tribes faced with "voluntary removal." The "Quaker Band" of the tribe did not feel that removal would solve anything and felt that they were better off where they were. The pro-removal group, known as the Coyote or Wild Party were in favor of removal in exchange for acreage in Indian Territory and government annuities. In 1881, the government made an offer the tribes couldn't refuse. The tribe voted to accept the Congressional provision for the sale of their lands and removal to Indian Territory to a site near what is today Stillwater, Oklahoma. The government conducted the sale of the tribes' Nebraska land. Settlers generally paid 75 cents an acre for land that normally sold for $3.00 per acre. Neither were payments always made to enrolled tribal members or Otoes of at least a quarter Otoe blood. Consequently, the tribe filed a claim against the government for the 1854 cession. In 1964, they were awarded a million dollars to compensate for the government's fraudulent sale of their lands.

Chief Stay-By-It, along with several other Otoe and Missouri tribal leaders traveled to Washington, D.C. to conclude treaty negotiations in March of 1854. The tribes not only ceded all but a small tract of their land, but acknowledged "their dependency on the Government of the United

States." Unique to their treaty was a provision against the introduction of liquor for sale or consumption on the reservation.

APPLICATION:

ACTIVITIES:

1. Read the presentation and answer these questions about the Otoe-Missouria Tribe:

   a) Where was the original location of the Otoe and Missouri people?
   b) Were the Otoe-Missouria people always one tribe?
   c) What tribe did the Otoe and Missouri tribes once belong to?
   d) When was the first contact with the whites made?
   e) The l8th Century saw these tribes settled where?
   f) The houses of the tribe were like those of the Pawnees. What were they like?
   g) What happened to the tribe after the Civil War?
   h) Where is the tribe located today?
   i) How many people are enrolled in the Otoe-Missouria Tribe today?

2. Using the book, Otoe-Missouria Elders, which can be obtained by contacting the Otoe-Missouria Tribe, do additional research on the tribe. The book has many interviews with elders (see resources).

PERSONALIZATION:

The Otoe-Missouria Tribe had to adjust and change much of their lifestyle as they were forced to move around. Why do you feel they found it necessary to change and adapt themselves? You will probably change your lifestyle many, many times in your life. Are you prepared to change? How can you be prepared to change? Be able to verbalize your thoughts to the class.

EVALUATION:

Summarize the history of the Otoe-Missouria Tribes emphasizing the parts you found to be most interesting.

RESOURCES:

Otoe-Missouria Tribe, R.R. 1, Box 62, Red Rock, Oklahoma 74651; (405) 723-4434

The Otoe-Missouria Elders: Centennial Memoirs (1881-1981). Contact the Otoe-Missouria Tribe, Red Rock, Oklahoma.

Anderson, Bernice G. *Indian Sleep Man Tales: Legends of the Otoe Tribe*. New York: Bramhall House, 1940.

Chapman, Berlin B. *The Prehistoric and Historic Habitat of the Missouri and Oto Indians*. New York: Garland Publishing, Inc. 1974.

Hyde, George E. *Indians of the Woodlands*. Norman, Oklahoma: University of Oklahoma Press, 1962.

Jackson, Donald D. "Lewis and Clark Among the Oto," *Nebraska History*. Vol. 41, No. 3, Sept., 1960.

Whitman, William. *The Otoe*. New York: Columbia University Press, 1937.

Materials in presentation provided by the Nebraska Indian Commission, Box 94914, Lincoln, Nebraska 68509 (permission granted to use).

THE PAWNEE TRIBE OF NORTH-CENTRAL OKLAHOMA

CONCEPT:

The Pawnee Tribe is one of the oldest tribes on the prairie.

PRESENTATION:

The Pawnee tribe has a long and proud history that goes back over seven hundred years and a mysterious past ranging back into antiquity that probably will never be known for sure. The Pawnee Indian Nation boasts a proud heritage as a free and fiercely independent people with a distinctive culture and rich tradition. Today [1983], there are 2,248 Pawnees currently enrolled on the official Pawnee Tribal Roll. From a population of over 10,000 in 1800, they dwindled to about 500 in 1900. A great loss of life occurred as the Pawnees were stricken with smallpox and cholera. The Pawnees were centered chiefly in Nebraska, near and about the Platt, the Republican, and the Loup rivers. The four confederated bands of the Pawnee are the *Chaui*, "Grand"; the *Kitkehalki*, "Republican"; the *Pitahaueratah*, "Tappage"; and the *Skidiki*, "Wolf."

There was a legend concerning the explorers Lewis and Clark and the Pawnee villages in Nebraska in 1804-1805. The explorers found that the Spanish flag was flying over Pawnee villages. The Americans explained that the United States now owned the Louisiana Purchase. The Pawnee people did not realize that Spain had returned the Louisiana Purchase to France, thus the Spanish flag was still flying. Many Pawnee people did not want to join the United States. A council meeting was called and finally after two days of discussion, the Spanish flag was lowered and the United States flag was raised.

The Pawnee origin is debated. It is felt that they may have come from the southeast or southwest if not by 1541 at least by the early 1600's. Some historians feel the Pawnee did not migrate from another region but evolved from the Upper Republican cultures of the era between 1200 and 1500 A.D. The Department of Archeology of the University of Oklahoma claims that the Pawnee Tribe may be the oldest tribe on the prairie. They believe that the Pawnee may have stopped to stay with the Pueblos. The above statement agrees with an old legend that the Pueblo and Pawnee are "brothers." Further, before stopping to be with the Pueblo, they wandered in from Old Mexico. It is said that Coronado had a Pawnee with him in 1543. The Pawnee was called "The Turk." Coronado was searching for the seven cities of Cibola. The Turk led them a merry chase across the prairies. It is thought that at this time some horses escaped from Coronado's expedition. A French explorer in 1620 saw Pawnee Indians in Arkansas equipped with horses. The horse gave the Pawnee the mobility that made them a name to be feared by their enemies. It is known that they raided even in Old Mexico in their frequent search for horses. The Pawnee culture at that time embraced life styles from the nomadic plains tribes and the farming tribes of the eastern plains.

The Pawnee ceded all their lands to the United States in 1833, 1848, 1857 and 1872. They moved from Nebraska to the Pawnee County area of Oklahoma in 1875. The Pawnee Indian Agency was established just east of the present city of Pawnee and an Indian boarding school was built at the agency on land now known as the Pawnee Tribal Reserve. The name of the school was the Pawnee Industrial School. The children were taught the following pursuits: farming, care of stock, working in the laundry and kitchen, sweeping school rooms and dormitories, preparing wood for use, repairing buildings and fences. The average attendance during the early years was about 95 -- equally divided between boys and girls. The school closed in 1958 and the land was returned to the Pawnee Tribe in 1968. Today, the old Indian school is undergoing renovation. The school building, completed in 1932, is now the Pawnee Tribal Administration Center; however, the Pawnee Tribal Business Council has leased this building to the Bureau of Indian Affairs, Pawnee Agency.

The Pawnee Tribal Business Council is the supreme governing body of the Pawnees. Council members are elected every two years. Council members elect their own officers. A Tribal Chairman is also elected.

According to Muriel Wright, an Indian historian: "The Pawnee were notable for their tribal religion, rich in myth, symbolism, and poetic fancy, with elaborate rites and dramatic ceremonies connected with the cosmic forces and heavenly bodies... religious beliefs were highly integrated with most of the tribal institutions and practices... personal characteristics for which the Pawnee have always been known: courage, loyalty, and respect for authority... From the time that their country was taken over in the Louisiana Purchase, the Pawnee never made war on the United States and Pawnee scouts served faithfully and courageously in the United States Army in Indian wars."

APPLICATION:

ACTIVITIES:

1. Look up the following words in the dictionary or encyclopedia and write out their meanings. Use your best penmanship:

antiquity	bands	ceded
heritage	legend	renovation
culture	Louisiana	purchase
tradition	Coronado	cholera
archaeology	confederate	expedition

2. Using the books listed in the resources, do additional research on the Pawnee Tribe using one of these suggested topics as a starter:.

   a. Pawnees' original location in Nebraska.

   b. Louisiana Purchase and how it affected the Pawnee Tribe.

   c. Visit or interview a professor in the Department of Archaeology at the University of Oklahoma to see why it is felt the Pawnee Tribe may be the "oldest" in the Prairie.

   d. Check out the possibility the Pawnee and the Pueblos are related.

   e. The Pawnee scout called "Turk."

   f. Pawnees' cessation of lands to the United States (starting in 1833).

   g. Removal of the Pawnee from Nebraska to Oklahoma.

h. The Pawnee Indian Agency -- yesterday and today.

i. Pawnee Indian Boarding school.

j. Pawnee Tribe today, located in Pawnee, Oklahoma.

3. Take a field trip to the Pawnee Tribal Complex. Make arrangements for this with the tribal chairperson.

4. As class reports on the Pawnees are going on, start a large wall mural (using butcher paper) on the Pawnees.

5. Have the class research and discuss another Oklahoma tribal culture and compare it to the Pawnees.

PERSONALIZATION:

React to what Muriel Wright, historian, said about the Pawnees. Share your reaction with the class.

EVALUATION:

Take a short quiz to see what you remember about the Pawnees:

1. The original homeland of the Pawnees was where?

2. In 1983, the Pawnee Tribe had approximately _____ members in their tribe.

3. What was the legend concerning the explorers Lewis and Clark in the Pawnee villages in Nebraska in 1804-1805?

4. The Pawnee Industrial School closed in 1958. What kinds of things were taught to the students there?

5. For what characteristics have the Pawnee been known?

RESOURCES:

Materials on the Pawnees supplied by V. J. Roberts, Councilman, Pawnee Tribe.

Mrs. Nora Pratt and Mr. Arthur Fields, Pawnee, Oklahoma.

Pawnee Tribe of Oklahoma, P.O, Box 470, Pawnee, Oklahoma 74058; (918) 762-3624

Western History Collection, University of Oklahoma, Norman, Oklahoma 73019

Nebraska Indian Commission (free pamphlets available), 301 Centennial Mall South, Box 94914, Lincoln, Nebraska 68509. (Map taken from materials.)

Grinnel, George B. *Pawnee, Blackfoot and Cheyenne: History and Folklore of the Plains*. New York: Scribner's and Son, 1961.

Grinnel, George B. *Pawnee Hero Stories and Folktales*. Lincoln: University of Nebraska Press, 1961.

Hyde, George E. *Pawnee Indians*. Denver: University of Denver Press, 1951.

Olsen, James C. *History of Nebraska*. Lincoln: University of Nebraska Press, 1966.

"The Pawnee." Nebraska State Historical Society, Education Leaflet No. 1.

"Plains Indian Folklore." Nebraska State Historical Society, Educational Leaflet No. 11, pp. 2-3.

Weltfish, Gene. *The Lost Universe: Pawnee Life and Culture*. Lincoln: University of Nebraska Press, 1977.

Other documents and primary accounts of Pawnee tribal customs and history may be reviewed at the Nebraska State Historical Society in Lincoln.

PONCA HISTORY

CONCEPT:

There is more to a treaty than a piece of paper.

PRESENTATION:

The following information was prepared by the Nebraska Indian Commission, Lincoln, Nebraska:

Part I:

The first treaty between the Poncas and the United States was signed in 1817. As characteristic of the treaties negotiated during the early 1800's, the treaty documented the "peace and friendship" between the two nations. In 1825, a second treaty was signed. By agreeing to the treaty, the Poncas acknowledged that they lived within the "territorial limits of the United States" thereby recognizing the supremacy of the government. The Poncas also authorized the government to regulate all trade and commerce.

A third treaty, signed in 1858, nullified the Poncas' title to all their lands occupied and claimed by them "except for a small portion on which to colonize and domesticate them." Intense preoccupation with the slavery issue during the years prior to the Civil War diverted Congressional attention from treaty ratification. The provisions guaranteed by the government in the treaty were similar to other treaties in that promises were only partially kept or not kept at all. For example, the 1858 treaty promised the Ponca's government protection from the Sioux, nearly half a million dollars for establishing a school, grist mill, mechanic shop and the purchase of stock and farm implements in addition to technical assistance. Believing the government would honor its treaty promises, the Poncas abandoned their lands and withdrew to the small tract of land defined by the treaty.

Months passed without the Senate's ratification. Consequently, the tribe was left without means to plant and cultivate crops and means to hunt game as the Sioux controlled their former hunting grounds. The tribe was left with little choice but to return to their former lands which had subsequently been settled by a number of whites. Historians agree that the government's failure to uphold the treaty provisions voided the treaty and authorized the tribe to return to their former lands. However, the government quickly intervened and provided emergency supplies. The Senate finally ratified the treaty in 1859.

Treaty ratification, however, did not insure delivery of the treaty's provisions. The limited supplies provided by the government were not adequate to combat the series of drought, scarcity of buffalo and frequent raids by the Sioux. A supplementary treaty between the Poncas and the government was signed in 1865. The treaty extended the Ponca reservation down the Niobrara to the Missouri River and authorized $15,000 for losses suffered at the hands of army personnel who had harassed, robbed and killed several women and children returning from a visit to an Omaha camp where they had obtained food for their family. Like the previous treaty, the Senate did not ratify the treaty for another two years.

On their journey westward in 1804, Lewis and Clark came upon the Ponca tribe. The Poncas were a small tribe, numbering approximately 700 during the early 1800's. Lewis and Clark reported that the tribe, once a part of the Omaha tribe, separated and lived along a branch of the Red River near Lake Winnipeg. However, the Sioux forced the Poncas, as many of the smaller plains cultures, to relocate to the west bank of the Missouri River in the early 1700's.

Because of the Poncas' limited population, they were subject to both the Sioux and the advancing wave of white settlers. However, the Poncas did not engage in any wars or other armed conflict after 1825. Nor do records exist showing that any member of the Ponca tribe ever killed white settlers or soldiers.

Part II:

In 1876, the government formulated a policy to consolidate as many tribes as possible in Indian Territory in Oklahoma. Tribes that traditionally offered the least resistance to the whims of the government and had been cooperative were, ironically, the first to be offered inferior acreage in

Oklahoma and eventually forced to move. The Ponca tribe was approached by a government agent who offered to take the Ponca chiefs to Oklahoma to look over several alternative reservation sites. Prior to their departure, the agent promised the Chiefs that if they didn't like the land they saw they could return to their Nebraska home. Ten Ponca chiefs made the journey to Indian territory, visiting three different land reserves which were equally barren and unsuitable for agriculture.

The chiefs agreed not to exchange their lands and to return home. Upon informing the agent of their decision, the agent threatened to withdraw all money and support including the interpreter. The chiefs stubbornly refused to relinquish their Nebraska homeland so the agent departed without the Ponca chiefs. The chiefs, some of whom were advanced in years and ill, were forced to make their journey in the middle of winter without money, food or an interpreter. Fifty days later, near starvation, the Ponca chiefs reached the Oto reservation along the Kansas-Nebraska border. The Otoes provided them with enough food and ponies to make their way back to Niobrara. When the chiefs reached home, they found their people already preparing for the move. Federal troops were called in to enforce the removal orders.

The long march took a heavy toll on the tribe, over half of whom were women and children. Storms, poor road and traveling conditions greatly impeded their journey and caused much suffering and death. Standing Bear's daughter was among those who died along the way.

The tribe arrived in Oklahoma only to discover that the government had failed to secure food and shelter for the Poncas. Many people died during the tribe's first year in Oklahoma. Within a year of their departure from Nebraska, one hundred and fifty-eight Poncas had died. Standing Bear spoke of the tragic circumstances.

Shortly thereafter, Standing Bear organized thirty of his people to return to Nebraska. In January of 1879, Standing Bear led his people home with only four wagons and twenty dollars in cash. Sympathetic farmers provided food and shelter along the way. When they arrived at the Omaha reservation, their friends gave them land for them to farm. Federal troops were sent to retrieve Standing Bear and his band. They were subsequently arrested and imprisoned at Fort Omaha until they were to be returned to Indian territory.

General Crook, Omaha commander, did everything he could to delay the Poncas' return to Oklahoma. He allowed reporter Thomas Tibbles to interview Standing Bear and other Ponca leaders. Tibble's articles were telegraphed to the east coast. Local churches sent letters and telegrams to the Secretary of Interior urging him to reverse his decision to return the Poncas to Oklahoma. As a reporter for the *Omaha World Herald*, Tibbles publicized the plight of the Poncas and enlisted the assistance of two attorneys. Standing Bear's attorneys contended that the l4th Amendment entitled Indians the right to file a writ of habeas corpus in federal court. (A writ of habeas corpus is filed when it can be shown that a person has been deprived of his "natural, inherent and inalienable right" of liberty.) The government argued that Indians were not recognized as persons within the context of the law and therefore were not entitled to bring suit against the government.

Standing Bear's attorneys also questioned the government's authority to remove Indians from one place to another during times of peace.

Part III:

United States District Judge, Elmer S. Dundy, began the court hearing on Standing Bear's case in April of 1879. The two day trial attracted national attention. Standing Bear significantly contributed to his own defense through his eloquent testimony. After hearing the attorneys' argument, Judge Dundy permitted Standing Bear to speak. Extending his hand toward the judge, Standing Bear said:

> That hand is not the color of yours, but if I pierce it, I shall feel pain. If you pierce your hand you also feel pain. The blood that will flow from mine will be of the same color as yours. I am a man. The same God made us both.

The following day, Judge Dundy rendered a decision which recognized the Indian as a person under the meaning of the laws of the United States. Therefore, that person has the right to file a writ of habeas corpus against the government. The judge also concluded that General Crook, i.e. the United States government, did not possess the authority to forcibly remove any tribe to Indian territory. Consequently, Judge Dundy discharged Standing Bear and his people from custody freeing them to go wherever they desired.

Although a portion of their Nebraska homeland was reinstated, only half of the tribe returned to their previous home. Poverty and disease would

continue to take their toll over the years. Unity between the two Ponca groups became increasingly difficult to maintain. Today, the Ponca Tribe of Oklahoma lives in a small community called White Eagle, south of Ponca City. Progress is being made by this tribe who withstood so many trials and tribulations in its past.

APPLICATION:

ACTIVITIES:

1. Have a class discussion of Part I of the Presentation. Were the Poncas treated "fairly" by the U.S. government?

2. Reread Part II of the Presentation. Students should each draw a picture depicting a portion of this story. Have each write a sentence describing their picture. Combine sentences and pictures into a class bulletin board.

3. Copy Standing Bear's famous quotation on the chalkboard. Practice reading it together as a class. Now review the actual circumstances surrounding where and when this speech was given. Have volunteers give this speech using the tone of voice and movements they feel Standing Bear might have used.

PERSONALIZATION:

What part of the history of the Ponca Tribe did you personally find to be the most interesting? Write it down on a small piece of paper. Everyone should now put their slips of paper into a box or hat. Have someone pick a slip of paper from the hat and read it aloud. When your interesting Ponca Tribe concept is read, be prepared to tell the class why it was interesting to you.

EVALUATION:

Discuss the meaning of this lesson's concept: "There is more to a treaty than a piece of paper."

RESOURCES:

Materials in presentation from material prepared by the Nebraska Indian Commission, 301 Centennial Mall South, 4th Fl., Box 94914, Lincoln, Nebraska 68509 (Permission granted to reprint).

Ponca Tribe of Oklahoma, Box 2, White Eagle, Ponca City, Oklahoma 74601; (405) 762-8104

Barrett, Jay Amos. "Ponca Indians." *Proceedings and Collections of the Nebraska State Historical Society*. 2nd series, Vol. 2, 1898.

Brown, Dee. *Bury My Heart at Wounded Knee*. New York: Holt, Rinehart and Winston, 1970.

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Howard, James H. *The Ponca Tribe*. Bureau of American Ethnology Bulletin 195, Smithsonian Institution, Washington, D.C., 1965.

Jackson, H.H. *A Century of Dishonor*. New York: Harper and Brothers, 1881.

King, James T. "A Better Way: General George Crook and the Ponca Indians." *Nebraska History*. Fall, 1969.

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Tibbles, Thomas H. *The Ponca Chiefs*. Bellvue, Nebraska: Old Army Press, 1970.

THE TONKAWAS OF OKLAHOMA

CONCEPT:

Texas was once the home of the Tonkawas.

PRESENTATION:

Tonkawa is from the Waco word "*tonkawea*" meaning "staying together." The Tonkawa people call themselves *Titskan-Watich*, meaning "indigenous men."

In historical accounts before the late 18th Century, the Tonkawa as a whole are not discussed. Instead various "sub-tribes," each with its own designation, are listed. These include the Tonkawa proper, the Mayeye, the Yojucane, and the Ervipiame. According to mission records, these four groups spoke the Tonkawan language. By the end of the 18th century, the various Tonkawan groups began to be considered as a single tribe called the Tonkawa. In 1782, some of the Tonkawas were receiving stolen horses from the Lipan and other eastern Apache tribes, giving them in exchange firearms obtained from the French. But during the next decade the Tonkawa became engaged in wars against the Lipan and stole horses from them.

During the first decade of the 19th century, the Tonkawa Indians were generally found in the area between the Trinity and San Antonio rivers in Texas. According to one report, 250 families regularly moved back and forth between the Brazos and San Marcos rivers; a few were also reported near the Red River at this time. In the 1820's, Tonkawa Indians again were living along the middle and lower reaches of the Guadalupe, Colorado, and Brazos rivers. It was during this period that the Tonkawa came to be closely associated with a segment of the Lipan Apache tribe. (Hereafter portions of these tribes were frequently living near or with one another.)

During the early 1820's, the Tonkawas on the lower Colorado and Brazos rivers had so annoyed the American settlers that the latter assembled all the Tonkawa living in that vicinity at a place on the Colorado River preparatory to moving them out of the white settlements. At this point, a Lipan chief arrived with a letter from Stephen F. Austin stating that the Lipan Apache had agreed to take charge of the Tonkawa. The Lipan reportedly took them out of the white settlement to an area between the upper Neuces and the Rio Grande Rivers. The Tonkawa remained there for a few years and then drifted back toward the coast.

In the next decade, the 1830's, the Lipan and Tonkawa jointly raided white settlements and the camps of other Indians for horses. They also aided the whites in campaigns against a number of tribes and were known to have hunted together with whites between the Brazos and Colorado rivers.

The 1840's was a period of considerable disorganization among many of the Texas Indian tribes, including the Tonkawa. A large number of Tonkawa were decimated in a serious epidemic in 1843, and others were killed in the continuing intertribal conflicts. During this decade the Tonkawa Indians, together with some of the Lipan, fought on the side of the Texans in the war with Mexico. Although the Tonkawa moved about considerably during this period, the greater part of the tribe seems to have been concentrated between the Colorado and the Rio Grande rivers generally toward the Gulf Coast.

The next decade, the 1859's, found the Tonkawa Indians gravitating toward various centers, although a few small groups were still scattered about Texas. As a result of their becoming increasingly destitute, a number of individuals sought food and shelter from American military establishments in southern Texas, particularly Fort Inge and Fort Clark. But by mid-1855, most of them had been sent to the Brazos Agency on the main fork of the Brazos River. The Indians at this agency -- Caddo, Tawakoni, Waco, Kichai, Shawnee, Delaware, Anadarko, and Tonkawa -- continued to hunt in the surrounding area. They began to incur the wrath of white settlers, who blamed them for many of the "depredations" which had taken place. As a result, these tribes (including about 245 Tonkawa) were removed from Texas in the year 1859 and settled at the Wichita Reserve, near Fort Cobb, on the north side of the Washita River, in Indian Territory.

Few of the activities of the Tonkawa between 1860 and 1880 were recorded. The Tonkawa at the

Wichita Reserve remained there after the outbreak of the Civil War, even though some of the other tribes at the reservation fled to Kansas. In 1862 occurred the "Great Massacre" of the Tonkawa by other tribes at the Reserve. Many conflicting reasons have been given for this attack, in which more than one-half of the Tonkawa present were reportedly killed. Some of the survivors fled to nearby Fort Arbuckle, where they stayed for a short time; then in 1863 they drifted back to Fort Belknap in northern Texas. Afterwards some of the Tonkawa moved into the Waco area in central Texas and lived on or near the premises of their former Indian agent, Captain Shapley P. Ross. They remained there until about 1866.

By 1872, Tonkawa Indians were reported about Fort Griffin and in other parts of northern Texas; here some individuals served as scouts, guides, and spies for the American soldiers. In 1874, rumors were heard that the Comanche and the Wichita were planning another "massacre" of the Tonkawa, who were then given the protection of the soldiers at Fort Griffin and were provided with food, clothing, livestock, and agricultural implements. By 1876 a few Lipan Apache Indians had been settled with them at the Fort, and after 1878 the Lipan almost invariably are mentioned with the Tonkawa. These gradually came to be considered as a single unit.

The Tonkawa-Lipan group remained in the vicinity of Fort Griffin until October, 1884, when most of them were removed to Oklahoma. These Indians were first placed on the Iowa Reservation, but in June, 1885, they were permanently settled at the Oakland Agency on the west side of the Chikaskia River in the northeastern part of Oklahoma. Today many of their descendants are living near the town of Tonkawa, Oklahoma.

APPLICATION:

ACTIVITIES:

Answer the following questions about the Tonkawas:

1. What is the meaning of the word Tonkawa?
2. In the first decade of the 19th century, the Tonkawas were found in the area of what two rivers?
3. In the 1820s, where were the Tonkawas living?
4. How did the Lipan Apache become involved with the Tonkawas?
5. What did the Lipan Apaches and the Tonkawas jointly do in the 1830's?
6. In the 1840's what happened in Texas to cause so much disorganization for the Tonkawas and other tribes?
7. Summarize what happened to the Tonkawas during the 1850's.
8. Between the years 1860-1880 many things happened to the Tonkawas. Put in sequence these happenings.
9. What involvement did the Tonkawas and the Lipan Apaches have with Fort Griffin?
10. Where do the Tonkawa people live today in Oklahoma?

PERSONALIZATION:

Contact the Tonkawa Tribal Offices in Tonkawa to see if you can get additional information on the Tonkawa people. Ask questions that your class is particularly interested in knowing about.

EVALUATION:

Sum up in a paragraph what you think the Tonkawa people must have been like in the past.

RESOURCES:

Tonkawa Tribe, P.O. Box 70, Tonkawa, Oklahoma 74653; (405) 628-2561

Information taken from *Native American Resources in Oklahoma* (pp. 131-132). Southwest Center for Human Relations Studies. Norman: University of Oklahoma, 1980.

HISTORICAL INFORMATION ABOUT THE SHAWNEE TRIBE

CONCEPT:

The Shawnees had a long history before coming to Oklahoma.

PRESENTATION:

Originally the Shawnees lived in the Ohio River Valley in what is now southern Ohio, northeastern Kentucky, and neighboring areas. Here they were living in the 1600's. In 1648, they were mentioned as "*Ouchaouanag*," the word for Shawnee among the northern tribes, notable the Ottawa. In language and culture they were quite close to the Kickapoo, Miami, Sauk, Fox, and Illinois tribes. In fact, the Kickapoos and the Shawnees share a tradition of once being one tribe.

Due to warfare caused by the coming of the white people, the Shawnee Tribe scattered after 1660, settling as far apart as the Tallapoosa River in Alabama; the Savannah River (named for the Shawnees) in South Carolina; and the Susquehanna River in Pennsylvania. After 1730, the Shawnee Tribe resettled in Ohio and Kentucky. In the 1770s, white colonists took over Kentucky, and then they started taking the land of the Indians in Ohio. This resulted in a war between the Indians and the white people which raged off and on from 1774 to 1795. The Shawnee Tribe lost many people in this war, and parts of the Tribe began leaving Ohio. In 1800, four Shawnee villages known as "*Pekowitha*," "*Kispokotha*," "*Thawekila*," and "*Chalakatha*," were in Missouri and southern Illinois, while other groups known as "*Mekocheki*, "*Wakatameki*," "*Chalakatha*," and "*Pekowitha*" were living on three reservations in Ohio and on nearby lands in Indiana.

The Shawnees were removed by the U. S. government to Kansas and later to Oklahoma. Three bands of the Shawnee exist today: the Absentee Shawnee, the Loyal Shawnee, and the Eastern or Cherokee Shawnee.

APPLICATION:

ACTIVITIES:

(More information about the Shawnees is included in some of these activities.)

1. Reread the presentation and answer the following questions.
   a. Where were the Shawnee people from originally?
   b. In language and culture, what tribes are the Shawnee people close to?
   c. What happened to the Shawnee people from 1600-1700?
   d. Where were the Shawnee people living in the 1800's?
   e. Today where are the Shawnee people living?
2. Read the following paragraph while students trace on a map the movement of the Shawnee tribe from 1810 to 1833 locating states, regions, and rivers along the route.

   Around 1810, when the white people started taking over Missouri and settling on the Indians' land, part of the Shawnees in Missouri, together with the Delawares and Kickapoos, moved southwest, eventually settling on the Red River. In 1824, they made a treaty with the Mexican Government which

granted them a large tract of land in present northeast Texas, south of the Sabine River. Groups of Shawnee Indians settled there in 1825, 1826, and later. In 1828, a large group of Shawnee Indians left Ohio and Indiana and joined up with the "*Chalakatha*" Shawnees in Missouri, settling in Kansas. In 1831, the Shawnees lost their reservations in Ohio (called "*Wapakoneta*," "Hog Creek," and "Lewistown"), and in 1832 and 1833 most of these Shawnees were moved straight west to the Shawnee Reservation in Kansas. Another group was moved to the Neosho River in present northeast Oklahoma, and became known as the Eastern Shawnees. One band, known as the "*Thawekila*" group, continued to live in southern Missouri until around 1833, and later most of them moved to the reservation in Kansas where they became known as the Black Bob Band.

3. Read this paragraph and then go back and fill in the blanks in the paragraph. As you do this utilize your map, provided to help you remember the various dates and places.

   a. In 1839, the land was taken away from the Indians in Texas by force, and most of the Shawnees in Texas moved north to the Red River and subsequently settled on what is now known as South Canadian River, and around 1846 they were joined by a group from the Shawnee Reservation in Kansas. In 1850, there were three Shawnee villages on the South Canadian River, one below and one above the mouth of Little River, and one on Little River itself, close to present day Sasakwa. The Shawnees living here in Indian Territory became known as the Absentee Shawnee Band. During the Civil War, they had to seek refuge from the Confederate forces and moved to southern Kansas, most of them living on the Walnut River east of present Wichita, Kansas. Most all of the able-bodied men joined the Union Army during the war. In 1867, the Absentee Shawnees were told to leave Kansas. One group left around August 1867 and settled on Bird Creek north of Tulsa, but suffered many deaths due to cholera. The rest went south and settled on the North Canadian River in 1867 and 1868. Later the group on Bird Creek followed, but some Shawnees remained on Bird Creek and became known as the Spybuck Band.

      In _____, the land was taken away from the Indians in Texas by force, and most of the Shawnees in Texas moved north to the _____ and subsequently settled on what is now known as _____ and around 1846 they were joined by a group from the Shawnee Reservation in Kansas. In ____, there were three Shawnee villages on the _____ one below and one above the mouth of _____ and one on Little River itself, close to present day _____. The Shawnees living here in Indian Territory became known as the _____. During the Civil War, they had to seek refuge from the _____ and moved to southern Kansas, most of them living on the Walnut River east of present Wichita, Kansas. Most all of the able-bodied men joined the _____ during the war. In _____ the Absentee Shawnees were told to leave Kansas. One group left around August 1867 and settled on Bird Creek north of Tulsa, but suffered many deaths due to cholera. The rest went south and settled on the _____ 1867 and 1868. Later the group on _____ followed, but some Shawnees remained on and became known as the _____.

   b. Look on an Oklahoma and Kansas map and locate: South Canadian River, Red River, Little River, Sasakwa, Walnut River, Bird Creek, North Canadian River, Tulsa.

4. Have the class read the following paragraph and then have them answer the questions which follow.

   In 1867, the Shawnees on the reservation in Kansas signed an agreement with the Cherokee Nation and went to live in northeast Oklahoma. They became known as the Cherokee-Shawnees. The Eastern Shawnees were still living in that area. Part of the Shawnees in Kansas, known as the Black Bob Band, wanted to hold their lands in common and stuck to their tribal traditions. They suffered great hardship during and after the Civil War. By 1869, many were dead. Some of the "Black Bob" Shawnees joined the Absentee Shawnees, while others went to live with the Cherokee Shawnees and Eastern Shawnees.

   a. The Shawnees who signed a treaty with the Cherokees in 1867 and went to live in Northeast Oklahoma were called the _____.

   b. What happened to the Shawnees still in Kansas, known as the Black Bob Band? They _____ by _____. Some of the Black Bob Shawnee joined the _____, while others went to live with the Cherokee Shawnees and Eastern Shawnees.

5. Read the following information on the Absentee Shawnees:

   The name "Absentee Shawnee" comes from the time when a division of the Shawnee Tribe absented itself from the main group when a treaty was about to be signed, and left Kansas in 1845 to move to Indian Territory. The Absentee Shawnee Tribe consists of two bands: The White Turkey and the Big Jim Band.

   The part of the present Shawnee Agency jurisdiction between the North Canadian River and Little River was known as the Absentee Shawnee Reservation. It is located in northern Pottawatomie, Cleveland, and Southeast Oklahoma Counties. In 1875, the first attempt was made by the government to allot land to the Indians on an individual basis in this area. About half of the tribe was opposed to having individual allotments, and in the spring of 1876 this group moved away and settled on the Kickapoo Reservation on Deep Fork River near present Wellston. Here they built themselves log cabins and raised livestock. In November 1886, the Indian agent in Shawnee brought about 50 soldiers from Fort Reno and forced the Shawnees located on Deep Fork River to leave. They were brought south to the confluence of Hog Creek and Little River where they were told to stay. They lost all their improvements and part of their cattle and had to live in improvised canvas tents during the winter. They became known as the Big Jim Band or the Upper Band of Absentee Shawnees. The community was called the Big Jim Settlement and was later changed to Little Axe. The rest of the Absentee Shawnees, living near present Shawnee in Pottawatomie County, became known as the White Turkey Band of Absentee Shawnee.

   The Big Jim Band was opposed to schools, missionary work, and individual allotments, and felt they had been unfairly treated by the white people. The White Turkey Band was more favorable to schools, having the Shawnee Mission and Mission School situated in their area. In 1889, the U.S. Congress passed the Dawes Act, making the allotment of Indian land mandatory whether the Tribe wanted it or not, and providing for the opening of most of the tribal land to non-Indian settlement. This act had a very strong effect on the Indians, in particular upon the conservative Big Jim Band, and the effect was made even stronger when the reservation was opened to white people on September 22, 1881. The tribal population fell to the lowest ever.

The turn of the century was a time of turmoil for the Absentee Shawnee tribe. White settlers in the area made several efforts to rid the Indians of everything they had, their money and their land. A scheme was made by some of the white men in the new town of Shawnee to dispossess the Kickapoo Indians, and their scheme also involved the Absentee Shawnee. In the late 1890's, these men, known as the "Shawnee Wolves," influenced Big Jim and members of the Big Jim Band to move to Mexico where they were forced to sign a contract giving up all their trust land in exchange for a tract of land in Mexico. This fraud was brought about by some white men in Shawnee, as well as some members of the U.S. Congress, and one member of the Absentee Shawnee Business Committee. The fraud was discovered and the contract shown to be illegal, but it was too late. In the summer of 1900, Big Jim set out for Mexico with a small group of chosen men to find a place where their people might take their families and build homes. Here they caught smallpox, and the Shawnee men were put in quarantine by the Mexicans on the bank of the Salinas River. Most of the men died, including Chief Big Jim who died in September 1900. Only a few returned to Oklahoma.

a. Answer the following questions about the Absentee Shawnee tribe of Oklahoma:

1) Where does the name "Absentee Shawnee" come from?

2) Where is the Absentee Shawnee Reservation land located?

3) Why do you think that half the tribe was opposed to individual allotments in 1876?

4) What happened to two groups of Shawnees in November of 1886? What two groups were these?

5) How did the community of Little Axe get its name?

6) Who were the White Turkey Band of Shawnees?

7) The Big Jim Band and White Turkey Band were quite different in their viewpoint concerning "progress." What was their basic difference?

8) How did the Dawes Act in 1889 affect the Shawnee Tribe?

9) Who were the "Shawnee Wolves" and what scheme did they employ against the Kickapoo and Absentee Shawnee tribes?

10) What is happening today to the Absentee Shawnee Tribe? What is the population of the tribe?

6. Take a field trip to the Absentee Shawnee Tribal Complex in Shawnee or make arrangements to meet with the Tribal Chairman of the Eastern Shawnee Tribe in Quapaw. (See resources below.)

PERSONALIZATION:

What one specific piece of information made the biggest impression on you regarding the Absentee Shawnee Tribe of Oklahoma? Either write a paragraph about this matter or sketch a picture which illustrates your impression.

EVALUATION:

Summarize highlights in the history of the Shawnee people in a one page report. Give your report verbally to your class.

RESOURCES:

Superintendent, Bureau of Indian Affairs, Shawnee Agency, Route 5, Shawnee, Oklahoma 74801; (405) 273-0317

Business Manager, Absentee Shawnee Tribal Office, 2025 S. Gordon Cooper Drive, Shawnee, Oklahoma 74801; (405) 275-4030

Eastern Shawnee Tribe, P.O. Box 350, Seneca, Missouri 64865; (918) 666-2435

Bob Crouch, Tecumseh, Oklahoma (knowledgeable resource person)

Alford, Thomas Wildcat. *Civilization: The Story of the Absentee Shawnees*. Norman, Oklahoma: University of Oklahoma Press, 1982.

Howard, James. *Shawnee*. Norman, Oklahoma: University of Oklahoma Press.

"Tecumseh," Cornet Films (filmstrip)

Maps of the United States; Oklahoma County maps

Historical information in this lesson written by Leif Selstad. Permission given to reprint, 1983.

HISTORY OF THE IOWA TRIBE OF OKLAHOMA

CONCEPT:

The Iowas though a small tribe made their impact on U.S. history.

PRESENTATION:

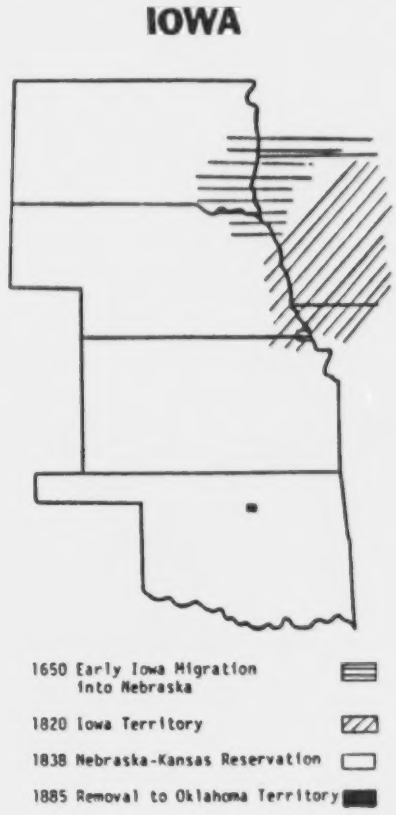
The following information was taken in part from materials provided by the Nebraska Indian Commission and from materials submitted by Bernadette Huber, a member of the Iowa Tribe of Oklahoma. (Materials submitted by Ms. Huber were written by Jean Bales, an Iowa tribal member and artist.)

The name Iowa (pronounced Ioway) is from the tribal term "*Ai'-yuwe*," which is believed to have some connection with the word "marrow." In the past this term was believed to mean "sleepy ones," but this is not true. The Iowa people called themselves "*Pahodje*," which translates to "snow-covered, gray snow, or dusty ones." The Tribe is from the Siouan stock and is of close kindred to the Missouri and Oto Tribes.

Little is known about the Tribe's early history. However, historians believe the Iowas once belonged to the Winnebago Tribes. Indigenous to the Great Lakes region near the city of Green Bay, Wisconsin, the Iowa, Oto, and Missouri Tribes separated from the Winnebagoes and migrated south to the Iowa River. The Oto and Missouri traveled further westward to the Missouri River region while the Iowa located near Okoboji Lake.

Over the early years of migration, before location in Oklahoma and Kansas, the Iowa were located at the mouth of the Red Rock River in Illinois, the Des Moines River region, present Iowa, and the Red Pipestone Quarry in Minnesota. French explorer Le Sueur mentioned the Iowas as being in the Blue Earth River region in Minnesota in 1701.

Another group of the Iowa remained in southern Minnesota following their separation from the Winnebago. Pressured by their aggressive neighbors, the Dakota, this group relocated at the mouth of the White River in South Dakota near Omaha and Ponca camps. The Omaha and Iowa migrated south to Bow Creek, Nebraska. This occurred around 1650. The Iowa eventually crossed back into Iowa across the Missouri River. The Iowa did not permanently settle in Nebraska until the 1800's, often camping around the Platte and Grand Nemaha Rivers. From their river location, the Iowa engaged in fur trapping and exchanged pelts with traders traveling the Missouri River.



As a member of the Siouan linguistic family (which includes the Winnebago, Oto, Ponca, Missouri, and Omaha), the Iowa, with the Oto and Missouri, comprised the Chiwere sub-group of the Siouan family. Chiwere literally translated means, "the home people," which aptly describes their semi-agrarian culture.

Neighboring tribes called the Iowas "Dusty Heads." The Winnebago chief, Baptiste, once explained that the Iowas often bathed in the Missouri's yellow-muddy waters. The river's sediment remained on their heads after they had dried, giving them a dusty or gray appearance, hence the name.

The Iowa culture integrated eastern woodland life-styles and the nomadic characteristics of the western plains culture. Their farming activity was not extensive but included crops cultivated by most woodland tribes -- corn, beans, and squash. The Iowas' ornate dress, pottery, and clan groupings within the tribe were distinctly characteristic of eastern tribal cultures. The tribe's frequent migrations between the two great rivers reflect their kinship to their nomadic neighbors to the west. Scholars attribute their migrations to the presence and availability of deer, elk, and buffalo which strongly suggests that the buffalo increasingly became more important as the State of Iowa became more populated, disrupting Iowa settlements.

Though characteristically nonaggressive and described as an "insignificant and inconspicuous tribe," the Iowa were involved in as many treaty negotiations as any other plains tribe. The Iowa's first land cession occurred in 1824 and concluded in 1861. The tribe ceded land largely located in the State of Iowa and some land along the northern Missouri border. At the 1830 treaty negotiations held at Prairie du Chien, the Iowas with the Sac and Fox, Santee and Sisseton Sioux, and the Omahas each agreed to pay the Otoes one hundred dollars annually for ten years for a tract of land between the Grand and Little Nemaha Rivers for their half-breed relatives.

In 1836, the tribe was given land along the southern boundary of the Missouri River extending along the Grand Nemaha. The Iowas were located on the lower section of land granted while the Sac and Fox were given adjoining land to the north. However, the treaty of 1854 significantly reduced the Iowas' reserve.

An 1885 congressional act provided for the sale of Iowa land in Kansas and Nebraska and arranged their removal to Indian Territory. Unlike the fate of other tribes relocated in Oklahoma, individual Iowas were allowed to remain in Nebraska and Kansas and were given 80 to 160 acres in severalty that was held -- in trust for 25 years and then awarded in fee.

Today, a small group of Iowas live in the vicinity of Perkins, Oklahoma. The Kansas group of Iowas still live on lands that straddle the states of Kansas and Nebraska. Their number is much larger than that of the Iowas in Oklahoma.

APPLICATION:

ACTIVITIES:

1. Do additional research on the Iowas of Oklahoma. Use books and/or contact the Iowa Tribal Office (see resources) to ask for additional information on the tribe.

2. Take a field trip to the Iowa Tribal Complex. Ask in advance to have someone set up a time where two or three elders and the Tribal Chairperson can be interviewed. Develop a format for your class interview before your trip.

3. Write to the Nebraska Indian Commission in Lincoln, Nebraska and ask for additional information on the Iowas.

4. Complete the following statements:

   a. The Iowas were from the _____ linguistic family.

   b. Historians believe the Iowas once belonged to the _____ tribe.

   c. One group of the Iowas separated from the _____ and migrated south to the _____ River.

d. The other group of Iowas remained in southern _____.

e. The Iowa did not permanently settle in _____ until the 1800's.

f. Neighboring tribes called the Iowas, "_____."

g. The Iowas' farming activity included cultivation of crops such as _____, _____ and _____.

h. The Iowas were involved in as many _____ negotiations as any other plains tribe.

i. In 1885 a Congressional Act provided for the sale of Iowa land in _____ and _____ and arranged their removal to _____.

j. Some individual Iowas were allowed to remain in the states of _____ and _____.

k. Today a small group of Iowas lives in _____, Oklahoma while another group lives in Kansas and Nebraska.

PERSONALIZATION:

In the Presentation, the Iowas were described as a "nonaggressive, insignificant and inconspicuous" tribe. Why do you feel they were described this way? Look those words up in the dictionary. Do you feel the words fit the Iowa people? Have your ever felt like these descriptive words? Share your feelings with a friend.

EVALUATION:

Take all the new words you learned from the Presentation and the above activities and make up simple sentences to go with the meanings of these words. Write neatly and then make a bulletin board display featuring all of the new sentences composed by your class.

RESOURCES:

Iowa Tribe of Oklahoma, R.R., Box 721, Perkins, Oklahoma 74059; (405) 547-2403.

Information in Presentation provided by the Nebraska Indian Commission, 301 Centennial Mall South, 4th Floor, Box 94914, Lincoln, NE 68509.

Dorsey, J. Owen. *Siouan Sociology*. Bureau of American Ethnology 15th Annual Report, Washington, D.C., 1897.

Miner, William Harvey. *The Iowa*. The Torch Press, Cedar Rapids, Iowa, 1911.

Swanton, John R. *The Indian Tribes of North America*. Bureau of American Ethnology Bulletin 145, Washington, D.C., 1952.

Terrell, John Upton. *American Indian Almanac*. World Publishing Company, New York, 1971.

THE KICKAPOOS

CONCEPT:

The history of the Kickapoo Tribe started long before they arrived in Oklahoma.

PRESENTATION:

The Kickapoo were people neither of the plain nor the forest, but occupied a transitional zone between the prairie on the west and the deciduous forest on the east. The highlands of this transitional zone nourished a lush grassland while the valleys and stream banks supported heavy growths of trees. Throughout the wanderings of the tribesmen from Wisconsin toward the southwest, they remained in the environment that provided a blend of both types of vegetation. There was a significant difference in temperatures between Wisconsin and Mexico as well as variations in rainfall, but the Kickapoo liked a balance between prairies and forest.

The first recorded homeland, reported in the 1650s by French explorers, was in southern Wisconsin along the Fox and Wisconsin Rivers. Also noted were two bands: the Prairie Band, to the west, and the Vermillion Band, along the Illinois River. Here, the Kickapoo spent their summers in fixed villages, tending their crops. During the winter, however, they roamed south into Illinois looking for game.

Linguistically the Kickapoo were Algonquian and spoke a language similar to the Sac and to the Shawnee. The Kickapoo have been classified as a woodland tribe, a group which included the Chippewas, Winnebago, and Potawatomi, yet they did not rely on the wild rice or utilize the canoe. The Kickapoo probably were recent migrants into the south Wisconsin area and had not geared their economy to rice but lived instead by hunting, horticulture, and gathering.

Much of their migration and relocation was not of their own choice, but constituted a response to the pressures of other Indian tribes, European traders, and American settlers. The name Kickapoo is from *Kiwigapawa*, "he stands about," or "he moves about, standing now here, now there."

Following the French and Indian War, the Kickapoo moved into southern Illinois and later eastward to the Wabash River. They were included in the great Indian confederacy of Tecumseh, in 1811-13. A treaty in 1819 provided for the cession of all Kickapoo lands in Illinois (nearly half that state) and the assignment of a tribal reservation in Missouri. This land in turn was relinquished by a treaty in 1832 and a second reservation was assigned along the Missouri River in what is now northeastern Kansas. A large band of Kickapoo who objected to the cessioned Illinois lands in 1819, went to Texas where they became allies of the Texas Cherokee. They were defeated in battle by the Texans in 1839 and forced to retreat to Indian Territory north of the Red River where they established a village on Wild Horse Creek in present Garvin County. They lived here until they went to Mexico in 1850-51 with Wild Cat, the Seminole. They were known as the Mexican Kickapoo from that time on. Another band of Kickapoo from Texas settled by permission of the Creek People on the Canadian River, about fifteen miles above the mouth of Little River. At the outbreak of the Civil War, the Canadian River Kickapoo went to Mexico. In 1893 a specially appointed United States commission finally induced them to return to the Indian Territory.

Today [in 1983] approximately half the 1,691 members of the Oklahoma Kickapoo Tribe live in Mexico; while the Kansas Kickapoo Tribe lives in Horton, Kansas. The Kickapoos retain many of their traditional ways. Today the Mexican Kickapoos hold dual citizenship in the United States and Mexico.

APPLICATION:

ACTIVITIES:

1. Take a field trip to the tribal complex located 2-1/2 miles north of McLoud, Oklahoma.

2. Ask permission to visit a traditional Kickapoo house. Remember to be respectful of others' homes, even though they may be different from yours.

3. Use the book *The Kickapoos* and do additional research on the tribe.

4. Invite a resource person in to discuss the various groups of Kickapoos (ones in Kansas, Oklahoma, and Mexico).

5. The name Kickapoo is from *Kiwigapawa* meaning "he stands about," or "he moves about, standing now here and now there." Speculate on why they were called these names by others. Explain your answer in a short sentence.

6. Use an atlas and draw a large map of the United States including the outlines of Oklahoma, Illinois, Wisconsin and Texas and trace the movement of the Kickapoos, starting in Wisconsin, to Illinois to the Wabash River, Missouri River, Red River, Wild Horse Creek, Canadian and Little Rivers.

7. Write a creative short story (fiction) about the Kickapoo's defeat in Texas and their journey to Mexico. Entitle your story "The Mexican Kickapoos."

8. Dual citizenship for many of the Kickapoos could have many advantages as well as disadvantages. List these on the board and discuss.

PERSONALIZATION:

Respond to this statement after thoughtful consideration: If I had "dual" citizenship, I would be....

EVALUATION:

Take a short quiz to see how much you remember about the Kickapoos:

1. What part of the country were the Kickapoos believed to be from?

2. What were the two bands among the Kickapoos?

3. What happened to the Kickapoos in 1839?

4. Where do the Kickapoos live today?

RESOURCES:

Kickapoo Tribe of Oklahoma, P.O. Box 70, McLoud, Oklahoma 74851; (405) 964-2075

Superintendent's Office, Bureau of Indian Affairs, Route 5, Shawnee, Oklahoma 74801

Gibson, A. M. *The Kickapoos: Lords of the Middle Border*. Norman, Oklahoma: University of Oklahoma Press, 1975.

Information taken from *Native American Resources in Oklahoma*. Norman, Oklahoma: Southwest Center for Human Relations Studies, University of Oklahoma, 1980, p. 125.

THE ARAPAHO WAY OF LIFE

CONCEPT:

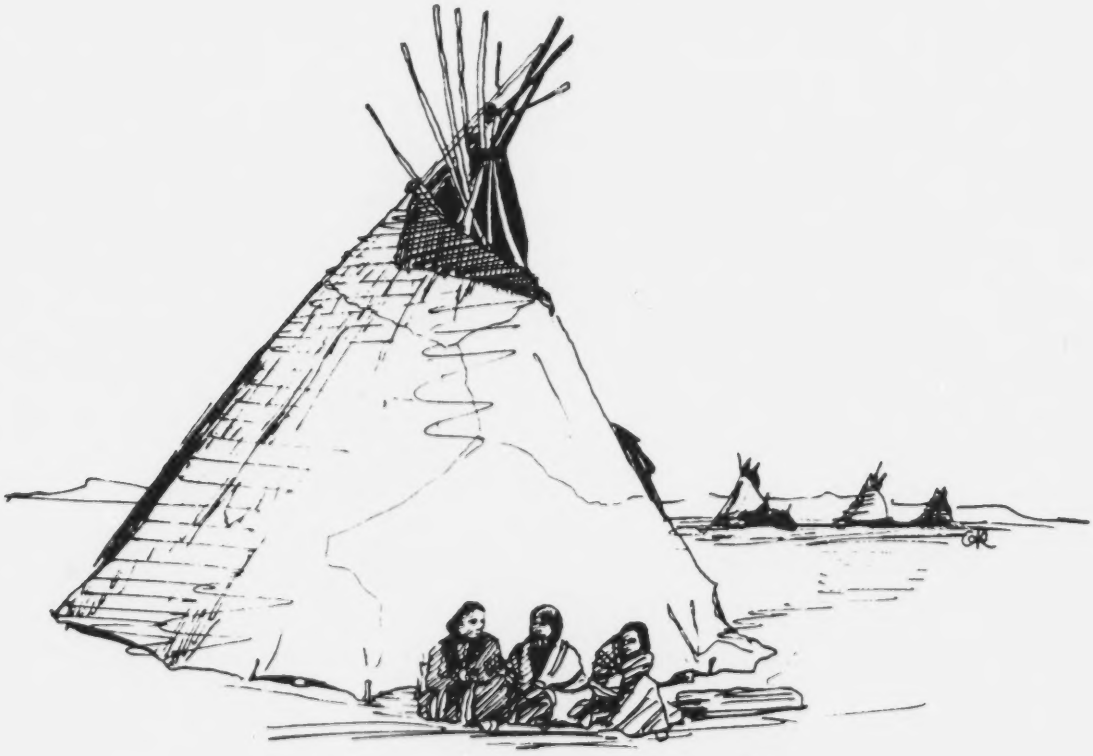
The Arapaho were a tribe of the plains.

PRESENTATION:

Although their way of life was basically like that of other Plains Indians who were nomadic and subsisted on the buffalo, the Arapaho were especially noted for their highly organized ceremonial life and their symbolic decorative arts. The name, Arapaho, was probably the first applied to the tribe by American trappers early in the 18th century. The name came from the Crow Indian word for the tribe, *Ara-pa-hoe*, meaning "lots of tattoos." Early French and British traders on the Missouri River knew the Arapaho by the Ojibwa term, *Kananavish*, or the French-Canadian term, *Gens de Vache*, both of which mean "Buffalo People." The Arapaho call themselves *Hinana?-aeina?* (*Hee-nah-nah?ah-ay-nah?*), which is best translated simply as "Arapaho."

The Arapaho language is an Algonquian language most closely related to Atsina (Gros Ventre). Arapaho is more distantly related to Cheyenne and Blackfoot (languages spoken by Plains tribes) and to Ojibwa, Menominee, Shawnee, and other eastern Algonquian languages. Since the Arapaho were closely associated with the Cheyenne during most of the 19th century, it is commonly believed that the two tribes share very similar cultures and recent histories. In fact, however, the Arapaho differ culturally from the Cheyenne in several important aspects, and there is no reason other than force of habit to believe they shared a common history much before 1800.

When first contacted, the Arapaho lived along the eastern edge of the Rocky Mountains in the



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vicinity of present day Colorado and Wyoming. There were five major divisions, including the Atsina, each with its own dialect. Three of these divisions have become completely submerged in the Arapaho, and their dialects have been extinct since about 1900. Today the Arapaho tribe is in two divisions, one in Wyoming and the other in Oklahoma, while the Atsina are a distinct tribe with a reservation in Montana.

The Arapaho were thus a mountain, as well as a Plains, people. They frequented the sheltered valleys of the foothills in winter, the well-watered mountain parks in late summer, and came down onto the Plains for the great tribal buffalo hunts of early summer and late fall. At some remote date they may have lived in settled villages and raised corn as did the Cheyenne. However, they have always been known to Whites as horse-using nomads and buffalo hunters, using the tipi for shelter, the travois for transport, and making much use of animal hides for clothing and containers.

The Arapaho excelled in the decoration of leather items. They used porcupine quills or bead embroidery in combination with fringe and pendants of hair, elk teeth, or hoof tips. Designs were geometrical and the different elements had symbolic meanings to the makers. The quilling of robes and tipi ornaments was supervised by certain old women who owned medicine bags, and was done with considerable ceremony. Rawhide containers, shields, and sometimes tipis were decorated with painted designs in bright colors.

Arapaho men hunted the buffalo both cooperatively and individually, killing the animals with lances or bows and arrows. During the great tribal hunts and when game was scarce there were hunting rules strictly enforced by one of the men's age-societies. When game was plentiful individuals could hunt as they pleased. Surplus meat was dried and stored for winter use, some being pounded with choke cherries and fat to make pemmican. Deer, elk, and bighorn were also hunted, as well as some small animals and birds. Prairie turnip, choke cherry and some other wild plant foods supplemented the meat diet.

The most important social unit for an individual was his or her extended family which consisted of a number of related nuclear families who pitched their tipis close together. The women shared tasks such as slicing meat and tapping hides, and all members had a part in socializing the children.

For most of the year the tribe was dispersed over its territory in hunting bands. The bands were extremely flexible units, large enough to afford safety against enemy attack, and small enough to exploit the resources of game efficiently. The extended families in a band were allied by kinship, marriage, or some common interest. At the core of the band was usually a single large and wealthy extended family whose members worked well together and were able to unite for group action when necessary. The head of this family was likely to be the leader of the band.

Women usually married in their late teens, and men in their middle twenties. Men could have more than one wife if they could afford it, usually marrying two or more sisters. Women earned respect through industry, skill at quilling or beading, and participation in the ceremonies of the Buffalo Lodge, the women's society. Women could also be doctors and acquire supernatural powers.

Men were greatly shaped by the warrior society system. The Arapaho were the only tribe on the southern Plains with a system of age-graded societies. That is, all men of a particular age group belonged to the society appropriate for their age. Young men of about fifteen joined the lowest-ranked society, the Fox, and moved on to the Star, Tomahawk, and other societies as they advanced in age. There were eight societies, each with its own dance and/or ceremony, and they were ranked from low to high on the basis of age and ceremonial importance. Members of the two highest societies (old men) were the ceremonial leaders of the tribe. In the society system, men in older societies had authority over men below them, and thus the authority of Arapaho chiefs and leaders came in part from their being members of older societies. In early times, there may have been no head chiefs as such, but when treaty-making with the government began, men with both ceremonial authority and great personal influence were recognized by all as tribal chiefs.

The major tribal ceremony was the Sun Dance which lasted four days and was held early in the summer. The whole tribe came together and camped in a great circle, and there was much visiting, dancing, feasting, courtship, and gaiety throughout the whole time of preparation and activity. The Arapaho had the most elaborate form of the Sun Dance on the Plains. They called it the "Offerings Lodge," for in their view the dancers made offerings of their bodies by enduring hunger, thirst and fatigue in return for supernatural blessings for the whole tribe. The Arapaho believed in a mysterious, all pervasive power called "Man-Above," to whom they prayed. Their most sacred object and symbol of tribal existence was the Flat

Pipe, kept in a bundle with other sacred objects. A Sacred Wheel was also important, expecially for the southern Arapaho, and was used in the Sun Dance.

Illness and injuries were treated by doctors, often in sweathouses, with singing, praying, shaking of rattles, and administering herbal medicines. When a death occurred, the surviving relatives cut their hair and put on old clothes. Women, especially, wailed loudly, and sometimes lightly gashed their arms or legs with a knife. Burial was in a grave dug in sandhills, and usually a horse was killed over it. Mourning lasted a year and ended with a face-painting ceremony and feast.

The Arapaho were usually friendly with the Cheyenne, Kiowa, Kiowa-Apache, and Comanche, and almost always at war with the Ute, Shoshone, and Pawnee. They killed a few American trappers in their territory, but usually met white traders in peace, and also official representatives of the United States. They saw nothing wrong in raiding the wagon trains on the Santa Fe trail or the Spanish settlements in the Southwest. They did participate in hostilities against white settlers when they saw their lands and way of life threatened.

Treaties were made with the government in 1851, 1862, 1875, and 1867. The latter was the Medicine Lodge Treaty where, with the Southern Cheyenne, the southern bands of the Arapaho accepted a reservation in northwestern Indian Territory. The northern bands were eventually settled in Wyoming by terms of other treaties. As a tribe the southern Arapaho remained peaceful after the Medicine Lodge Treaty, though some individuals fought with the Cheyenne, Kiowa, and Comanche against white encroachment for several more years.

By 1880 the buffalo were gone and the Arapaho were dependent upon government rations while they learned other ways of making a living. Some men began to farm a little and raise livestock and others sought Agency jobs or joined the Indian scouts. In 1891 the Southern Arapaho and Cheyenne were forced to take 160 acre allotments, and a year later the rest of their reservation was opened to white settlement. There emerged a checkerboard settlement pattern with Indian lands being interspersed with tracts owned by Whites. Over the years the amount of land in Indian ownership has steadily declined as Indian tracts were sold to non-Indians, and many of the remaining Indian tracts are now owned by many heirs of an original allottee.

Many southern Arapaho became fairly successful at subsistence farming and a few were able to market their crops successfully. Frame houses were built and children were made to go to school and wear white men's clothes. By World War I, the outward style of life was much like that of their rural white neighbors. For many reasons Indian farmers were never able to compete in the market with white farmers, and gradually they came to depend for their livelihood on income derived from leasing their lands. Today few, if any, Arapaho farm on a market scale, and most depend on income from wage labor and land leases for their living.

At present the southern Arapaho are organized with the southern Cheyenne as the Cheyenne-Arapaho Tribes of Oklahoma. The Arapaho language is still spoken, but not as much in Oklahoma as in Wyoming. Oklahoma Arapaho still revere the Flat Pipe which is cared for in Wyoming, and many participate in the Sun Dance there every summer. The Arapaho were the first Plains tribe to adopt the Ghost Dance of 1890, with its doctrine of a new world for Indians, and they helped introduce it to neighboring tribes. Later the peyote religion became an important form of worship and is still the main form of religious expression for many Arapaho. Many Arapaho have also joined Christian churches, the Mennonite and Baptist denominations being most important to Oklahoma.

The age-society system ceased to function soon after allotment, but in recent years a number of pow-wow clubs and veterans' organizations have formed, through which Indian community activities take place. The Arapaho Starhawk Society, organized in 1970, takes its name from one of the old societies. Though it was formed for modern gourd dancing, it is considered to be a survival of traditional Arapaho culture. The Barefoot Park Pow-Wow, held near Canton each summer, is sponsored by the Arapaho community and is the place where new chiefs are formally presented to the public.

Today [in 1983], there are 14 tribal chiefs (seven Cheyennes and seven Arapahoes), but their positions are honorary and advisory rather than political. The Tribal Business Committee, consisting of four Arapahoes and four Cheyennes elected for four-year terms, handles the business affairs of the Tribe. Although there has been considerable inter-marriage with other tribes, especially with Cheyennes, a strong sense of Arapaho identity persists. Many Cheyenne and Arapaho people live around the towns of Geary, Canton, Colony, and Greenfield, but many live in other towns of western Oklahoma and in urban areas. The Arapaho are

making efforts to preserve their language and some aspects of their former culture. Tribal leaders encourage the young to seek higher education and to work for better employment opportunities for tribal members.

APPLICATION:

ACTIVITIES:

1. Now that you have heard or read the presentation of this lesson, do you better understand just why the Arapaho tribe merged with the Cheyenne tribe to become the Cheyenne-Arapaho tribe of Oklahoma? List some of the reasons why these two tribes became close over the years.

2. Answer the following questions about the Arapaho people.

   a) How did the Arapaho people get their name? What did this name mean?
   b) To what language group did the Arapaho people belong?
   c) What were some of the things the Arapaho people excelled in?
   d) What were some types of foods the Arapaho people had?

3. Summarize the social unit of the Arapaho people and tell how important it was to the tribe.

4. The warrior society system was an important system to the men of the Arapaho people. Why was this?

5. Explain what the major tribal ceremony was of the Arapaho people.

6. Do additional research of the treaties the Arapahoes made with the U.S. Government and give a report to class.

7. What happened to the Arapaho people after the 1800's?

8. What is the status of the Arapaho people today? .

PERSONALIZATION:

You have learned a great deal about the Arapaho and what an outstanding people they are today. Find out about your own tribe or ethnic group and list the many outstanding qualities your people have. Do you realize that "your" outstanding qualities contribute to making your tribe outstanding?

EVALUATION:

In summary, name at least three outstanding lessons you learned about or from the Arapaho people as you read their history.

RESOURCES:

Information taken from *Culture Through Concepts*. Norman, Oklahoma: Southwest Center for Human Relations Studies, 1978.

Cheyenne/Arapaho Tribe, P.O. Box 38, Concho, Oklahoma 73022; (405) 236-4031 or 262-0345

Trenholm, Virginia Cole. *The Arapahoes: Our People*. Norman, Oklahoma: University of Oklahoma Press, 1973.

"THE PEOPLE" : YESTERDAY AND TODAY

CONCEPT:

The Cheyenne people have lived in many places during their long history.

PRESENTATION:

The Cheyenne Indians, or *Tsistsistas*, meaning "The People," are one of the most notable of the western tribes which inhabited the Great Plains. The tribe belongs to the Algonquian linguistic family. The name Cheyenne was given to them by the Sioux. Several hundred years ago, the Cheyennes resided in the woodland country of the western Great Lakes (probably in the vicinity of Lake Superior). Toward the end of the seventeeth century they migrated westward, settling on the Red River where it forms the border between Minnesota and the Dakotas.

Early in the eighteenth century they became closely associated with the sedentary village tribes of the upper Missouri River--namely, the Mandan, Hidatsa, and Arikara. These tribes were old-time gardeners who relied upon hunting for subsidiary subsistence. They lived in permanent villages constructed of large, semisubterranean earth lodges (Wilson, 1934). They were organized into matrilineal clans. During the eighteenth century, and for the first decade or two of the nineteenth, the Cheyennes settled down in earth lodge villages and grew corn, beans, and squash in the manner of their new neighbors. Their way of life was both sedate and sedentary.

Then came the introduction of the horse (circa 1760), and new vistas opened for the Cheyenne. The plains were teeming with bison, an extremely rich source of food and derivative by-products.

From 1857 to 1879, the Cheyennes were embroiled in almost continuous fighting with the Americans. The wars were not of their own choosing, but were forced upon them by whites who were little disposed to discriminate among Indians. The Cheyennes were made to suffer for the more aggressive hostility of the Sioux, Kiowas, and Comanches, until they, too, were involved in warfare for survival--from which there was no escape but humiliating surrender and reservation for life. The Sand Creek Massacre (1864) was an unprovoked attack on a friendly Cheyenne camp in which women and children were slaughtered along with the men who tried to defend them. In 1861, the Cheyenne and Southern Arapaho signed a treaty with the U.S. at Fort Wise, Kansas, ceding

lands in Nebraska, Kansas, Colorado, and Wyoming. In 1867, they signed the Medicine Lodge Treaty which provided for their location in Indian Territory.

The Cheyennes played a large part in the repulse of Custer's attack on the Cheyenne-Sioux encampment on the Little Big Horn (1876), during which Custer and his command were annihilated. In spite of their successes at the Custer fight, and the defeats inflicted on Crook and others of his predecessors, the Cheyennes succumbed after the final destruction of the camps of Dull Knife and Two Moons, in 1877 and 1878. The Northern Cheyennes were forced south and confined with the Southern Cheyennes in what is now Oklahoma. In an attempt to return north to Montana, their beloved homeland, their hopes were vanquished at great human loss. Separate reservations were established shortly afterwards on Tongue River, in Montana, and in southwestern Oklahoma. Today, the Northern Cheyenne live in Montana, while the Southern Cheyenne live in Oklahoma.

In the north, the Cheyennes now subsist mostly as cattle raisers. In Oklahoma, they do small farming and lease their lands to oil and gas producers. In the mid-1930's, each unit elected to take on modern forms of a tribal business organization under the Indian Reorganization Act. The Sun Dance is still an annual affair for them. The Peyote Cult has become the major form of religious expression for most Cheyennes--although Christianity is practiced by some.

The Cheyenne are organized today [1983] with the Arapaho as the Cheyenne and Arapaho Tribes of Oklahoma located in Concho, Oklahoma, just north of El Reno on Highway 81. Tribal affairs are administered by a Tribal Business Committee consisting of four Arapahoes and four Cheyennes, elected for four year terms. There is an organization of chiefs modeled on the old Council of Chiefs. For some time the chiefs have been honorary and ceremonial, rather than political. In recent years, however, the chiefs' organization has taken an active role in promoting language and cultural heritage programs.

Within the former reservation area, the Cheyenne live mostly in the towns of Watonga, Canton, Thomas, Seiling, Clinton, and Weatherford, but many have sought employment in urban areas. Summer pow-wows offer occasions for family reunions, social dances, and activities which promote tribal identity. One of the largest pow-wows is the tribally-sponsored Cheyenne and Arapaho Pow-Wow which is held at Colony each summer. There are many gourd dance organizations among the Cheyenne people. Some of these gourd dance organizations are considered to be derived from old military societies--although the costumes are modern and the activities have been adaped to serve present needs and interests. An important part of any pow-wow is attention to the American flag and the honoring of war veterans.

The Sun Dance is still performed almost every year near Seiling, and the Sacred Arrows are carefully guarded in a special tipi and sometimes renewed in the old manner. They are greatly revered by all Cheyenne people. The Cheyenne language is still spoken in many homes. The modern Cheyenne, while increasingly aware of the advantages of formal education and economic development, make every effort to preserve as much as possible of their heritage, of which they are justly proud.

APPLICATION:

ACTIVITIES:

1. Look up the meanings of the underlined words in these sentences from the presentation. Now rewrite each sentence substituting another word or words for the underlined word that will not change the meaning of the sentence. Example:

   The Cheyenne Indians, or *Tsistsistas*, meaning "The People," are one of the most notable of the western tribes which inhabited the Great Plains.

   The Cheyenne Indians, or *Tsistsistas*, meaning "The People," are one of the most remarkable of the western tribes which inhabited the Great Plains.

   a. Several hundred years ago, the Cheyennes resided in the woodland country of the western Great Lakes (probably in the vicinity of Lake Superior).

b. Early in the eighteenth century they became closely associated with the sedentary village tribes of the upper Missouri River--namely, the Mandan, Hidatsa, and Arikara.

c. These tribes were old-time gardeners who relied upon hunting for subsidiary subsistence

d. They lived in permanent villages constructed of large, semisubterranean earth lodges.

e. They were organized into matrilineal clans.

f. Then came the introduction of the horse (circa, 1760), and new vistas opened for the Cheyennes.

g. From 1857 to 1879, the Cheyennes were embroiled in almost continuous fighting with the Americans.

h. The Cheyennes played a large part in the repulse of Custer's attack on the Cheyenne-Sioux encampment on the Little Big Horn (1876), during which Custer and his command were annihilated.

i. The Sand Creek Massacre (1864) was an unprovoked attack on a friendly Cheyenne camp in which women and children were slaughtered along with the men who tried to defend them.

j. In an attempt to return north to Montana, their beloved homeland, their hopes were vanquished at great human loss.

2. Divide the class into two groups. Have one group research the Southern Cheyenne and the other research the Northern Cheyenne. Each group, as a part of their project, should contact the headquarters of their tribe to get more information for their research.

PERSONALIZATION:

On a map or a globe, locate the places where your family and ancesters have lived. You may need to ask your parents or grandparents where their ancesters originally came from. (Examples: Germany, France). Share your findings with your class.

EVALUATION:

Draw a map of the United States and mark the various locations of the Southern and Northern Cheyennes (both past and present). Display these maps in your classroom.

RESOURCES:

Cheyenne and Arapaho Tribal Office, P.O. Box 38, Concho, Oklahoma 73022

Northern Cheyenne Tribe

Debo, Angie. *A History of the Indians of the United States*. Norman, Oklahoma: University of Oklahoma Press, 1979.

Hoig, Stan. *The Sand Creek Massacre*. Norman, Oklahoma: University of Oklahoma Press, 1961.

Hyde, George E. *Life of George Bent*. Norman, Oklahoma: University of Oklahoma Press, 1983.

Powell, Peter. *The Cheyennes*. Bloomington, Indiana: Indiana University Press, 1980.

Swift, Dick. *A History and Culture of the Southern Plains Tribes*. Carnegie, Oklahoma: Carnegie Public Schools, 1972.

Lesson taken in part from *Culture Through Concepts*. Norman, Oklahoma: Southwest Center for Human Relations Studies, University of Oklahoma, 1978, pp. 151-152.

Lesson taken in part from *Native American Resources in Oklahoma*. Norman, Oklahoma: Southwest Center for Human Relations Studies, University of Oklahoma, 1980, p. 118.

APACHE TRIBE OF OKLAHOMA

CONCEPT:

The Apache Tribe of Oklahoma became a distinct tribe of their own in 1971. Before then they were known as the Kiowa-Apache Tribe.

PRESENTATION:

The relatively small Apache Tribe of Oklahoma may have lived on the Plains longer than any of the other nomadic tribes found there in historic times, with the possible exception of the Kiowa. In the early 19th century they were known as the plains Apache, or as the *Kataka*. Since they usually camped near the Kiowa Tribe and were associated with the latter in dealings with the government, they came to be known as the Kiowa Apache. They call themselves *Na-i-sha-dena*, of which *dena* probably means "people." It is not known when the Apaches made alliances with the Kiowas, but it was probably during the time both tribes lived in the Northern Plains. However, it is important to note here that both tribes always retained their own customs, traditions and languages. Today they do not like the term Kiowa Apache, which suggests to many people that they are a part of the Kiowa tribe, but since 1971 they have had their own constitution and call themselves "The Apache Tribe of Oklahoma."

The Kiowa Apache people speak an Athabascan language closely related to Lipan and Jicarilla Apache, and to Mescalero, Chiricahua, and White Mountain Apache and Navajo. The language is somewhat more distantly related to Sarsi and other Athabascan languages of northwestern Canada. It is believed that all of the Apache groups separated from the Canadian Athabascans and moved south to the Plains and Southwest well back in prehistoric times.

The Plains Apache encountered by Coronado and other early explorers were nomadic hunters, depending mainly on the buffalo. They lived in portable skin tipis and used dogs and travois for transportation. They traded regularly with settled village tribes both to the east and west of the Plains. They exchanged hides, tallow, meat, salt and other items for corn and other produce.

The Kiowa Apaches and the Kiowas were among the first Plains tribes to acquire the horse. Both tribes helped in introducing horses to other

tribes such as the Arapaho and the Cheyenne. In the early 1800's the Apache and other southern tribes traveled regularly to the Black Hills and to the Missouri River to trade horses to the northern tribes. In return they obtained guns and other manufactured items. The Kiowa Apache, like the Kiowa and Comanche, used to replenish their supply of horses by raiding the Spanish settlements.

The time of living or trading in the vicinity of the Black Hills was important for both the Kiowa Apache and the Kiowa. Both tribes have sacred traditions about this area, and some of their tribal medicines are said to have been given them there. Possibly also during this time of peaceful interaction with the northern Plains tribes, they adopted warrior societies and the Sun Dance.

Although the Kiowa Apache formerly ranged widely over the high plains, they eventually came to regard the country south of the Arkansas River as their home. After Bent's Fort on the Arkansas was established in 1833, they no longer had to travel far to the north for trade goods. Sometimes they were visited by itinerant traders, especially Mexicans from the southwest. They were usually on peaceful relations with neighboring plains tribes -- the Kiowa, Wichita, Arapaho, Cheyenne, and Comanche and hostile to such tribes as the Ute, Navajo, Pawnee, and Osage.

During the 19th century the Kiowa Apache associated frequently with the Kiowa for mutual advantage in trade and warfare. This was a time of unsettled conditions with eastern tribes being pushed onto the Plains and ever increasing numbers of whites coming to trap, trade, and settle. Though small in numbers, the Kiowa Apache were always an independent tribe. On occasion they left the Kiowa completely and camped close to the Arapaho or Cheyenne, or, in times of relative peace and quiet, completely apart from other tribes.

The Kiowa Apache way of life during the 19th century was basically like that of other nomadic Plains tribes. The buffalo furnished hides for tipis and clothing as well as food. Deer, antelope, elk and smaller animals were also used. Corn was often obtained by trade with horticultural tribes.

The hunting was done by men, usually on horseback. Tribal hunts were held in the summer after the Kiowa Sun Dance, and in the late fall. These big hunts were strictly policed by the *Manatidie*, one of the men's societies. Individuals who broke the hunting rules were punished by being whipped or having some horses killed or other property destroyed. Most men were also warriors and were expected to fight in defense of the camp, and to demonstrate bravery by going on war expeditions. Most war parties set out after horses and other plunder, but some were organized to kill enemies, usually in retaliation for a previous injury. Boys were taught from childhood how to use weapons and endure hardship. The most respected men in the tribe were brave warriors and owners of large horse herds.

Daily activities in camp were carried on within the extended family. Such a group consisted of several related elementary families, each with its own tipi, which camped close to each other. Women in the family usually cooperated in such tasks as slicing meat, dressing hides, and gathering wild plant foods. Young men and older boys tended the horses and hunted together. Children were much wanted and loved; they were well treated and cared for by everyone in the camp. Old people were also cherished as valuable members of the family. Old women cared for small children and did much of the sewing and food preparation. Old people helped train their grandchildren for adult life and taught them proper behavior. At night they told stories which not only entertained everyone, but educated the young in the traditions of the tribe.

Since the Kiowa Apache of the l9th century numbered only around 300 or 400 persons, they were a very close-knit group. Everyone was related in some way to every member of the tribe; however, distant relationships were often lightly regarded or ignored. Marriage was with persons outside the immediate circle of relatives, but there was strong pressure to marry within the tribe.

For much of the year the tribe might be found in several camps, usually fairly close to each other. Each camp had a headman who was mature and knowledgeable, and who might own one of the sacred medicine bundles. Although he had no authority to command, his advice was taken seriously. There was no single head chief.

There were four societies which served military, social and ceremonial ends. Most adult men belonged to the *Manatidie*, a Blackfeet Society, which held an annual dance every spring, and other dances before a war party set out. The *Manatidie* also had police duties during tribal encampments and marches, and during the tribal buffalo hunts. The *Klintidie*, or Horse Society, was smaller and composed of men with outstanding war records. In battle they were obligated to demonstrate extreme bravery -- even recklessness. There was a society for women, the *Izuwe*, which

held secret ceremonies for the benefit of the whole tribe. There was also a children's Society called the *Kasowe* or Rabbit Society. All boys and girls participated in the Rabbit Society Dance and through this activity came to know each other and feel a part of the tribe. They learned the ways of society membership.

Religion centered upon four tribal medicine bundles which, according to tradition, were given the tribe long ago by supernatural beings. These bundles had power to safeguard the whole tribe, and bestow blessings to individuals who prayed to them. Owners of these bundles had the right to settle disputes between individuals and families. The Kiowa Apache joined the Kiowa in putting on a Sun Dance early in the summer, but their own medicine bundles were of much greater importance in their religious life.

The Kiowa Apache made treaties with the United States in 1837, 1853, 1865, and 1867. The latter was the Treaty of Medicine Lodge in which they, along with the Kiowa and Comanche, were given a reservation of almost three million acres in southwestern Indian Territory, located near Fort Cobb and Apache, Oklahoma. Although there were a number of hostilities after this treaty, the Kiowa Apache as a tribe remained peaceful. Most of them stayed close to the Agency at Fort Sill, though a few individuals joined hostile factions of the Kiowa-Comanche and Cheyenne in the last wars on the southern Plains.

Peace came to the Plains in 1875 and within a few years the buffalo were gone. The Kiowa Apache realized the necessity for making a new life. Many men took jobs at the Agency or enlisted in the Indian Scouts. Some began to raise gardens and livestock. As schools, churches and trading posts were established the Kiowa Apache began to adopt many of the external trappings of American frontier life, including white man's clothes. Nevertheless, they were often discouraged with the new life and longed for the old days when they could wander and hunt buffalo. In 1890, the Ghost Dance religion was introduced to the Apache by the southern Arapaho. It was believed that a new world, only for Indians, was coming and that the buffalo would return. Many Kiowa Apache accepted the Ghost Dance with enthusiasm, but as the basic promises remained unfulfilled they turned to other forms of religion. Many joined Christian churches, the Baptist and Methodist denominations being dominant in their area. Others turned to the peyote religion as the most satisfying form of worship. This religion was a blend of native Indian and Christian elements and involved the ceremonial eating of a spineless cactus found in South Texas, peyote. The Kiowa Apache learned of the peyote religion early from the Lipan and Mescalero Apache, and helped spread it to the Kiowa, Arapaho, Cheyenne and other Oklahoma tribes. Today this form of worship is organized as the Native American Church and is important for most Kiowa Apache people.

The Kiowa-Comanche-Apache Reservation was abolished in 1901 and each member of these tribes received a 160-acre allotment. Few individuals were ever able to make a living from farming, as had been hoped, and most families lived on income derived from leasing their unused lands, or by selling the lands of deceased relatives. Today most remaining Indian tracts are owned by a number of heirs of the original allottees.

For many years the Kiowa Apaches, Kiowa and Comanche tribes had a joint Business Committee which handled tribal assets and business affairs, but in the late sixties this was dissolved and each of the three tribes framed its own constitution and separate tribal government. In 1971, the Kiowa Apache became organized as the Apache Tribe of Oklahoma. They now number approximately 1000 enrolled members [in 1983], many living in and around the towns of Anadarko, Fort Cobb and Apache, with others living in Oklahoma City, Dallas, and other urban areas. Their tribal language has all but disappeared; only a few middle-aged and older persons are able to speak it with any fluency. The four tribal medicine bundles are still revered, and at least one is cared for in the traditional way. In recent years the Apache Tribe of Oklahoma have become noted for their Blackfeet Dance, a revival of the old Manatidie Society. This dance was revived in 1958 and since then has been the symbol of their tribal identity and the most important means by which surviving elements of traditional culture are expressed. Since 1964 there have been two Blackfeet Societies which sometimes compete and sometimes cooperate in putting on annual dances.

APPLICATION:

ACTIVITIES:

1. Find the following places on a U.S. map. Sketch a U.S. map and draw a line starting with northwestern Canada to the last location listed below which is the present location of the Apache Tribe of Oklahoma. What did you find out about the Apache Tribe of Oklahoma?

Northwestern Canada	Plains area of U.S.
Southwest area of U.S.	Black Hills
Missouri River	Arkansas River
Medicine Lodge, Kansas	Indian Territory (before 1907)
Fort Sill, Oklahoma	Anadarko, Oklahoma
Fort Cobb, Oklahoma	Apache, Oklahoma

2. Have class members do short reports on the following. Divide into small groups.

Athabascan language	Coronado and the Apaches
Lipan and Jicarilla Apache	The Horse and its Effect on the Apaches
Mescalero Apache	Bent's Fort
Chiricahua Apache	Kiowa Tribe
White Mountain Apache	Wichita Tribe
Navajo Tribe	Arapaho Tribe
Ute Tribe	Cheyenne Tribe
Pawnee Tribe	Comanche Tribe
Osage Tribe	

3. Look over the Presentation and make a list like the one below that describes the Apache's way of life during the 19th century. After making your list, combine events by writing a story about the Apaches. (Use fiction with the true events to spice up your story.) Read your story to your class. Students may want to work in pairs for this.

Way of Life During the 19th Century for the Kiowa-Apache

a.

b.

c.

4. Invite a resource person from the Apache Tribe of Oklahoma to listen to the stories written and then have resource person relate to class the "Way of Life During the 20th Century for the Apache Tribe of Oklahoma."

PERSONALIZATION:

Why do you feel the Apache Tribe of Oklahoma wanted to declare independence from the Kiowa Tribe? How do we as people declare "our" independence from our friends, families, tribes, etc.? Is this good or bad?

EVALUATION:

Write a one-page summary of what you have learned about the Apache Tribe of Oklahoma.

RESOURCES:

Lesson taken from *Culture Through Concepts*. Southwest Center for Human Relations Studies, University of Oklahoma, Norman, Oklahoma, 1978, pp. 128-130.

Apache Tribe of Oklahoma, P.O. Box 1220, Anadarko, Oklahoma 73005; (405) 247-9493
Contacts: Lonnie Tsotaddle and Bobby Jay

Debo, Angie. *A History of the Indians of the U.S.* Norman, Oklahoma: University of Oklahoma Press, 1979.

Hoebel, E. Adamson. *The Plains Indians*. Bloomington, Indiana: Indiana University Press, 1977.

Sturtevant, William C. *Handbook of North American Indians*. Vol. 9. Washington, D.C.: Smithsonian Institution, 1979.

Swift, Dick. *The Southern Plains Tribes: A Study of History and Culture*. Carnegie, Oklahoma: Carnegie Public Schools, 1972.

Terrell, John. *American Indian Almanac*. New York: Crowell Company, 1971.

Weryackwe, Suzanne, ed. *Oklahoma Indian American School Guide*. American Indian Institute, University of Oklahoma, Norman, Oklahoma, 1977.

Wright, Muriel. *A Guide to the Indian Tribes of Oklahoma*. Norman, Oklahoma: University of Oklahoma Press, 1951.

A SHORT CADDO HISTORY

CONCEPT:

The Caddo's trek from the southeastern part of the U.S. where they originally lived was a long, difficult period of time.

PRESENTATION:

The Caddo Indian Tribe belongs to the Caddoan linguistic family. The name Caddo is a derivative of *Kadohadacho*, which signifies "real chiefs" who formed a confederacy with six subdivisions. The Caddoans formed a confederacy in southern Oklahoma and northern Texas called the Hasinai Confederacy.

The Caddo trace their ancestral home to Southeastern United States. The earliest mention of the Anadarko Tribe of the Caddo Confederacy is in the relation of Biedma (1544) who wrote that Moscoso in 1545 led his men during their southward march through the territory which lay east of this group of Indians. Their villages were scattered along the Trinity and Brazos Rivers in Texas. References to the Caddo appear in the records of the DeSoto expedition of 1541. Other earlier explorers found Caddo villages in present day west central Arkansas.

The Caddo were primarily agriculturists and traders until the horse as a means of transportation was demonstrated by early pioneers. After learning to ride horses, the Caddo adopted the transient culture of the Plains tribes, making hunting expeditions to the west.

Four items the Caddos took with them each time they moved were a drum, corn, cedar, and fire. The fire (or ashes) from the last camp was used to start the fire of the next place of encampment.

In 1835, the Caddo signed a treaty ceding their ancestral lands and agreeing to move beyond the United States western boundary. They settled with the Anadarko tribes west of the Brazos River in Texas. But the white settlers' hostility toward the Caddo forced the tribe to move to Indian Territory in 1859. Over 1,400 Caddo -- many on foot -- found a new home along the Washita River within present Caddo County, Oklahoma. An agreement with the Wichita Tribe in 1872 authorized the establishment of a joint Wichita Reservation. Each Caddo man, woman, and child received 160 acres.

Today [in 1983], the Caddo are closely affiliated with the Wichita and Delaware tribes in their social activities and joint land holdings. The three tribes have 2,343 acres owned jointly and 61,264 allotted acres. Full and mixed blood Caddo number over 2,100 in the Anadarko, Fort Cobb, Hinton, and Gracemont areas of Oklahoma.

APPLICATION:

ACTIVITIES:

1. What did the Caddo primarily do before they were introduced to the horse?
2. When did the Caddos start going on hunting expeditions, such as the plains Indians did?
3. What were the four main items the Caddos carried with them each time they moved?
4. Where were the villages of the Caddos first seen?
5. What famous explorer saw the Caddos first?
6. How were the Caddos involved with the Louisiana Purchase?

PERSONALIZATION:

Ask the class what items they would need to carry with them if they had to leave their home. Of what importance are these items, compared to what the Caddos carried?

EVALUATION:

In what ways did the Caddo adapt to their environmental and geographical changes? In what ways have you learned to adapt to any changes in your life?

RESOURCES:

Caddo Tribe, P.O. Box 487, Binger, Oklahoma 73009; (405) 656-2344

Caddo resource people.

School or public libraries for books on the Caddo Tribe

Wright, Muriel. *A Guide to the Indians of Oklahoma*. Norman: University of Oklahoma Press, 1971.

Newcomb, W. W. *The Indians of Texas*.

Swift, Dick. *A History and Culture of the Southern Plains Tribes*. Carnegie Public Schools: Carnegie, Oklahoma, 1972, pp. 84-94.

COMANCHE HISTORY

CONCEPT:

The Comanche, a powerful tribe, was the "Lord of the Plains."

PRESENTATION:

The origin of the Comanches was probably on the eastern fringes of the Basin area somewhere in the vicinity of southwestern Montana and northwestern Wyoming. It has been suggested from available sources that the area of Wyoming between the Yellowstone and the Platte Rivers may come close to defining the general vicinity of Comanche origin. The Comanches originally were a part of the southern tribes of the Shoshonean Indians and the only part of the group living entirely on the plains.

The Comanches are of the same linguistic family as the Shoshone of the Rocky Mountains and the Great Basin area. The name Comanche was acquired sometime after 1700.

In the late 1600's the Comanches began to migrate to the south coming into contact with the Spanish settlements of New Spain and to the east onto the plains. The Comanches most likely moved south to be nearer a source of horses, which they first acquired while raiding with the Utes in Northern New Mexico. By the 1700's they were well established on the Middle Plains.

In the early eighteenth century the Comanches began to expand to a greater degree onto the plains. By the middle of the eighteenth century the Comanches had established themselves as a real threat to the Spanish settlements in New Mexico. In the late eighteenth century the dangerous situation provoked by the Comanches' acquisition of guns stimulated the Spanish to send military forces against the Comanches, whose center at that time was in southeastern Colorado. In approximately 1790, the northern Comanche bands, perhaps responding to the military pressures imposed by the Spanish, made an alliance with the Kiowa, an alliance that was never broken. They were generally friendly to the Americans, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds. By the early nineteenth century the bison herds were greatly diminished on the southern Plains and the Comanches increasingly turned to raiding to augment their economy.

In 1835, the Comanches made their first treaty with the government. By the Treaty of Medicine Lodge in 1867 they agreed to go on their assigned reservation between the Washita and Red Rivers in southwestern Oklahoma. It was not until 1875 that they settled on this land.

The Comanches ruled the Great Plains, Texas and the Southwest during the eighteenth and nineteenth centuries. They became the greatest horsemen of the plains and were frequently called the "Lords of the Plains." They were one of the most powerful tribes. Today the tribe is located in the southwest area of Oklahoma and their tribal complex is located in Lawton, Oklahoma. Their tribal membership is approximately 8,000 people [in 1983].

APPLICATION:

ACTIVITIES:

The Comanche Tribe has a rich history that should be further researched. Have a long term project (2-6 weeks) where the students further research the Comanches. Use books in the resource section as a start.

PERSONALIZATION:

Speculate on these questions: Why do you think the Comanches were called the greatest horsemen of the plains and the "Lords of the Plains"? How do you suppose they became so

powerful? How do people in general become powerful? What is power? Can power be good? Can power be bad? If you could have all the power in the world, how would you use it? Explain.

EVALUATION:

Summarize the highlights of Comanche history in a well-written half page.

RESOURCES:

Comanche Tribe of Oklahoma, P.O. Box 908, Lawton, Oklahoma 73501; (405) 492-4988.

Wallace, Ernest and Adamson Hoebel. *The Comanches: Lords of the Southern Plains*. Norman: University of Oklahoma Press, 1952.

Debo, Angie. A History of the Indians of the U.S. Norman: University of Oklahoma Press, 1979.

Swift, Dick. *A History and Culture of the Southern Plains Tribes with an Introduction to the Study of North American Indians*. Carnegie, Oklahoma. Carnegie Public Schools, 1972.

Lightfoot, Billy. *History of Comanche County to 1920*. M.A. Thesis, Austin, Texas, 194-9.

Bureau of Ethnology, Bulletin 30. Smithsonian Institution, pp 326-329.

Information for this lesson was taken in part from *Native American Resources in Oklahoma*. Southwest Center for Human Relations Studies. Norman: University of Oklahoma, 1980, p. 21.

DELAWARE HISTORY

CONCEPT:

The impact of the Delaware Tribe has been felt all over the United States.

PRESENTATION:

The earliest confirmed and recorded knowledge of the Delaware Tribe was in 1682 when they had their Council Fire at Shackamaxon, Pennsylvania (now a suburb of Philadelphia). However, it is believed the Delaware were probably one of the tribes who met the Pilgrims at Plymouth Rock in 1620. According to the description of the Pilgrims concerning time, location and customs, the Delawares' dwelling range was in the Delaware valleys of Pennsylvania and Virginia, southeast of New York state, and in Delaware, Maryland, and New Jersey.

At one time, the Delaware Tribe was the largest Indian confederacy on the Eastern Seaboard. Their population at that time was approximately 20,000 or 30,000 persons. They referred to themselves as the "Real People," the "Only People," the Delaware, or Lenni Lenape (la nop a). The language stock of the Delaware is Algonquian which is shared with the Coney, Shawnee, and Mohican tribes.

The Delaware made a treaty with William Penn in Pennsylvania in 1682. In 1751 they crossed the headwaters of the Allegheny River and settled in that area. At this time settlements sprang up with Huron Indians in east Ohio and later with the Munsee and Mohican tribes. This led to a slow migration westward. By 1835 most of the tribe had gathered on a reservation in Kansas. There were so many Delaware that it took three days and three nights to cross the Mississippi River. Although at different times the Delawares received lands in Pennsylvania, Ohio, Kansas, and Missouri through treaties, the land was always taken back by the Government.

The Delaware lived in log houses or bark houses. They were a non-nomadic tribe. The army lived in "foxhuts" patterned after the Delaware dwellings. Wampum was used for trading purposes; it was comparable to money of today. The Delaware had three clans: the Turtle Clan (the people of wisdom); the Wolf Clan (scouts who patrolled the area of the village); and the Turkey Clan (farmers who sustained the tribe).

The *Wala Olum* or "creation" story of the Delaware is complex. This story, written on animal hides or skin, has been preserved by historians. It is the only written or recorded creation story of any Indian tribe. It is located, in part, at the Heye Foundation in New York City and at the Smithsonian Institution in Washington, D.C.

In 1867 the Delaware moved to Indian Territory and incorporated with the Cherokee Nation. These Delaware are called the Bartlesville Delaware or Eastern Delaware. The Cherokees count the Eastern Delaware on their own tribal rolls. During the second half of the 1800's the tribe split in half, with one band of Delaware affiliating with the Caddo and Wichita tribes in western Oklahoma. These are known as the Anadarko or Western Delaware or sometimes the Absentee Delaware. Both bands of Delaware have been allotted lands with respective groups of other Indians.

Religion among the Delaware people is carried out through the Native American Church (Peyote Religion and Christianity). Most Delaware will not integrate these two religions. Today the Delaware language is still intact and the tribe has approximately 800 enrolled members and 2,000 descendants.

It has been said about the Delaware that they are "indeed a rich people because of their deeds and traditions of a heroic past." The Delaware people have probably left more names on the geography of the United States than any other tribe. They lived in ten different states in America and blazed the path for exploration of many more states.

APPLICATION:

ACTIVITIES:

1. Contact the Delaware Tribal Office in Anadarko and ask for a resource person to visit your class to provide you with further information about the Delawares or visit the Delaware Tribal Office and take a tour.

2. Answer these questions about the Delawares:

   a. What did the Delawares refer to themselves as?
   b. Where did the Delawares live between 1751 and 1835?
   c. In what states did the Delawares receive land only to have the government take it back?
   d. The Delawares lived in what type of houses?
   e. What did the Delaware use wampum for?
   f. The Delaware have the only written "creation story" of Indian tribes. Where is this story now kept?
   g. What happened to the Delawares in 1867?
   h. Where do the Delawares of Oklahoma live today?

3. On a wall map of the United States, locate all the places where the Delaware Tribe lived over the years.

4. Read the Delaware's creation story "*Wala Olum*" (see resources) and paint a picture to express the story.

PERSONALIZATION:

It was stated in the presentation that the Delawares were "rich" people because of their traditions, deeds and heroic actions. Look up these three words -- tradition, deed, and heroic -- and find their meanings. Why do you feel these words fit the Delaware? Use three words to describe how "rich" you are. Share your words with the class. Put all the words on the chalk board and discuss.

EVALUATION:

List the various ways the Delawares have contributed to the history of our country.

RESOURCES:

Information taken from *Native American Resources in Oklahoma*. Norman, Oklahoma: Southwest Center for Human Relations Studies, University of Oklahoma, 1980, pp. 123-124.

Delaware Tribe of Oklahoma, P.O. Box 825, Anadarko, Oklahoma 73005; (405) 247-2448

Linda Poolaw, c/o Delaware Tribe of Oklahoma

Delaware of Western Oklahoma (Coloring Book). Contact Delaware Tribe.

Velie, Alan R. *American Indian Literature*. "Wala Olum," pp. 96-135. Norman, Oklahoma: University of Oklahoma Press, 1980.

Eastern Delaware Tribe of Oklahoma

FT. SILL APACHE HISTORY

CONCEPT:

Endurance is a trait of the Ft. Sill Apache Tribe of Oklahoma.

PRESENTATION:

The Ft. Sill Apache are descendants of a group of Chiricahua Apache who declined to return to the Southwest when their status as prisoners of war was terminated in 1913. Before the disruption of their traditional way of life the Chiricahua occupied territory in southwestern New Mexico, and adjacent parts of Sonora and Chihuahua. The Chiricahua prisoners of war derived from all three of the Chiricahua bands, sometimes called the Eastern, Central and Southern bands.

The Chiricahua Apache called themselves *N'de*, which may be translated as "the people." The term, Apache, is probably derived from the Zuni term, *apachu*, meaning enemy, and which was applied to them by the Spanish. The name *Chiricahua* comes from the Chiricahua Mountains of southeastern Arizona where one of the three bands often took refuge. The present Ft. Sill Apache Tribe is so called because members of the tribe have lived on or near the Ft. Sill military reservation in Oklahoma since 1894.

The Chiricahua Apache speak an Athabascan language and, along with other Apacheans, are believed to have moved to the Southwest in late pre-historic times. The bulk of Athabascan speakers are still concentrated in the Western sub-artic regions of Canada and Alaska. When first contacted by Europeans the Chiricahua led a wandering, hunting-and-gathering existence supplemented by a little subsistence agriculture. Their wanderings, however, were not haphazard, but were correlated with the cyclical availability of food resources within their range. Their early relations with the Spanish and Mexicans were at first tranquil, but soon came to be marked by sporadic guerrilla warfare. Hostilities probably developed because the Spanish aligned themselves with and did considerable missionizing of the agricultural Pueblo tribes, with whom the Apache were already at war. Also the impact of stock raising, introduced by the Spanish, may have been considerable, leading to the depletion of game and edible plant resources for the Apache.

Early relations between the Chiricahua and the Americans were usually good. Each group saw in the other a valuable ally in their struggles with the Mexicans, as well as a potentially formidable enemy. The Chiricahua, however, saw no reason to end hostilities with the Mexicans at the end of the Mexican-American War in 1848. Also Americans continued to trade with them for the booty acquired south of the border. Raiding intensified and became a regular economic activity as the availability of game decreased.

The only treaty between the United States and the Apache of Arizona and New Mexico was signed at Santa Fe on July 1, 1850. It provided for a tribal reservation, the boundaries of which were to be fixed by the government. Delays in designating these boundary lines and conflicts of authority between military and civilian administrators of Indian affairs in New Mexico and Arizona contributed to the unsettled conditions, and for many years the tribe led a precarious existence.

Reservation boundaries were eventually established, but were subsequently altered repeatedly. The composition of Apache tribes and bands occupying the various reservations also fluctuated as groups tried in different ways to adapt to changing conditions. Little attention was paid to the needs or desires of any of these Apache groups. They were repeatedly removed from fertile or mineral-rich lands that settlers and miners wished to occupy. Often they were displaced to desert areas which they were expected to farm. They received little farm equipment and even less instruction. After considerable negotiations, the Chiricahua Apaches were given a reservation in their old homeland near Apache Pass in 1873. Conditions began to improve. The famous chief, Cochise, who had long refused to accept a reservation elsewhere, died there in 1874 during an interval of peace.

The Chiricahua Apache were making progress in establishing homes and farming operations when suddenly, in 1875, they were moved to the San Carlos Reservation on the Gila River, farther west in Arizona. This move was very much against their

will. The government had adopted a policy of concentrating all of the Indian tribes in a region on one reservation. Coal was soon discovered on this new reservation and there was in influx of non-Indian miners into the region. Water rights on the Gila River were also taken up by non-Indian people, leaving the Indians without any means of irrigating their fields and gardens.

During the next ten years, war parties under various leaders such as Victorio and Geronimo carried out numerous raids and hostile actions in the hope of forcing the government to return them to their old reservation. The last of these warring groups was talked into surrendering to forces under the command of General Nelson Miles in 1886. Geronimo, Chief Naiche, and all of their band of people numbering about 340 people in all, were taken as prisoners of war to Fort Marion in Florida. People died in such numbers that, within a year, they were transferred to Mount Vernon Barracks in Alabama. There they remained for seven years.

A number of people interested in the Apache prisoners for humanitarian reasons took up their cause until, by order of the Secretary of the Interior in 1894, they were brought by a special train to Ft. Sill in Oklahoma Territory. They numbered 296 men, women and children -- about 70 families. They arrived with few clothes or personal belongings. They remained prisoners of war at Ft. Sill until 1913. Their first three years at Ft. Sill, they were under the charge of Captain Hugh L. Scott, a man who was understanding of Indian people and concerned for their welfare. He located them in twelve small villages scattered about the military reservation. For the first winter, they lived in brush wicklups. The following spring, the men went to work building houses and fences and breaking ground for gardens.

During their years as prisoners, they engaged in seasonal work under military supervision, cutting and baling prairie hay for sale, raising and selling melons and vegetables, and caring for cattle purchased for them. They kept a herd of cattle on the open range. This herd became one of the finest in the Southwest and within a few years was bringing in a good revenue from annual sales. These Chiricahua Apaches were the first to raise kaiffir corn for forage in southwestern Oklahoma. Some of the leaders enlisted as army scouts. Naiche, the hereditary chief, was given more power than other men -- including Geronimo, the famous war chief.

Although living conditions were generally favorable at Ft. Sill, many of the older Indians continued to press for their return to the Southwest. Finally, in 1913, they were released as prisoners of war through an act of Congress and given the choice of remaining in the Ft. Sill area or of removing to the Mescalero Reservation in New Mexico. A total of 181 persons moved to New Mexico, and 81 persons remained in Oklahoma and were given 80 acre allotments on land purchased from the Kiowa and Comanche tribes through the sale of the Apache cattle herd. Homes were built on their allotments, and the new town on the Rock Island Railroad in the area was given the name, Apache.

The Oklahoma Chiricahua, increasingly known by the term, Ft. Sill Apache, gradually adopted a life style similar to that of other rural Indians in their area -- the Comanche, Kiowa, and Kiowa-Apache. However, the Ft. Sill Apache have had few activities calling for participation of all of their small tribe as a group. They have had no tribal encampment or annual pow-wow, nor traditional religious gathering. Most Ft. Sill Apache became members of the Dutch Reformed Church. For many years they had no formal tribal organization.

In recent years, however, there has been an awakening of tribal consciousness and a desire to be known as a distinct group among Oklahoma tribes. A tribal constitution was adopted on October 30, 1976, at which time a majority of voters chose the name, Ft. Sill Apache, as the official name of their tribe. Some tribal members still would prefer to be called Chiricahua or Warm Springs Apache. At present [in 1983] there are 220 enrolled members, of which approximately two-thirds live and work outside of Oklahoma. A sizeable number of persons are eligible to enroll, as members of the Ft. Sill Apache Tribe, but have not yet done so. Tribal programs for health and economic development are now being planned.

The Ft. Sill Apache have diverged considerably from their kindred in the Southwest, but still retain some knowledge of their language and of traditional ways. Many families interact regularly with relatives and friends on the Mescalero and other Apache reservations in the Southwest. The Fire Dance, a showy accompaniment of the young woman's puberty ceremonial in traditional Apache culture, is put on in Oklahoma mainly for entertainment at other Indian pow-wows and at the Anadarko Indian Exposition. Some Ft. Sill Apache make dance costumes and do beadwork in the traditional Chiricahua style. Many have intermarried with Indians of other tribes, yet a strong nucleus retains a hold on their distinctive origin and works to build a strong modern identity.

APPLICATION:

ACTIVITIES:

1. Discuss the meanings of the following words in the context of how they were used in the presentation:

terminated	haphazard	sporadic	allotments
prisoner-of-war	correlated	depletion	encampment
derived	cyclical	edible	puberty
bulk	tranquil	precarious	consciousness
subsistence	guerrilla	composition	intermarried
fluctuated	concentrating	humanitarian	kindred
fertile	irrigating	seasonal	nucleus
revenue	forage		

2. Using a large United States map, trace the original homeland of the Ft. Sill Apache Tribe in Arizona and New Mexico. Also trace their movement in Florida when they were taken as prisoners.

3. Use an Oklahoma map and trace their movement from Ft. Sill to their present day location in Apache, Oklahoma.

4. Reread the paragraph about how the Apaches lived after being brought to Oklahoma from prison in Florida. Make list of the many ways they survived. Discuss this issue as a class.

5. How does this story of the Apaches being held prisoners relate to recent stories or issues in our world today? Discuss.

PERSONALIZATION:

What important facts did you find in this lesson in reference to "people" and their treatment of other "people?" Summarize your feelings on this in a half page paragraph. Then explain your summary to the class. (Do not read your paragraph; just explain it briefly in your own words.)

EVALUATION:

If you end up remembering two things about the Ft. Sill Apache Tribe of Oklahoma, what would those two things be? Write down your thoughts and hand them in. (Teacher should compile answers and summarize them on the chalkboard for discussion and review.)

RESOURCES:

Mildred Cleghorn, Chairperson, Ft. Sill Apache Tribe, Route 2, Box 121, Apache, Oklahoma 73006; (405) 588-2298

Lesson taken from *Culture Through Concepts*. Southwest Center for Human Relations Studies. Norman: University of Oklahoma, pp. 41-44.

POWER, POLITICS, AND JUSTICE

CONCEPT:

The imprisonment and ultimate release of the Chiricahuas (Ft. Sill Apaches) provides a study in power, politics, and participation in the pursuit of justice.

PRESENTATION:

Although philanthropic societies continued to exercise a vigilant watch against any infringement of the rights of the Apache prisoners, pressure for their release slackened between 1894 and 1909 because the Chiricahuas had been promised permanent homes at Ft. Sill on the assumption that this army post would be dissolved.

Scott Ferris, who represented the Fifth Congressional District of Oklahoma, strongly opposed the dissolution of the Fort. Knowing that the earlier promise to make Ft. Sill into a permanent home for the Chiricahuas would interfere with its continuance as a fort, Ferris sponsored legislation to remove all the Chiricahuas to the Mescalero Reservation in New Mexico. This legislative maneuver may have worked had not a strong minority of the Apaches demanded allotments and freedom at Ft. Sill. Fortunately for all the Chiricahuas, officials representing the Indian Rights Commission, the Board of Indian Commissioners, the Interior Department, and the Bureau of Indian Affairs continued to exercise pressure on the government for a fair settlement.

This legislative maneuver by Ferris was only one of a series of legislative power plays which sought to deal with the plight of the prisoners in a way that would be most advantageous to him.

In 1910 U. S. Senator Robert L. Owen of Oklahoma introduced legislation to allow the Secretary of Interior to provide for allotments of 60 to 80 acres of farming land to each Ft. Sill Apache prisoner. This land was to come from the military reserve or from land previously ceded by the Kiowa and Comanche Tribes. Both Minnesota Senator

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Moses E. Clapp, Chairman of the Senate Committee on Indian Affairs, and Interior Secretary Richard A. Ballinger strongly supported this legislation. Ballinger endorsed the legislation with a statement to the extent that the government had "solemnly promised" that not only would Ft. Sill be their "permanent home," but that they would never again be subject to relocation. According to Ballinger the original reservation had been nearly doubled for the express purpose of settling the Apache prisoners there permanently.

Ferris offered counter legislation that would empower the Interior Secretary to grant allotments of 160 acres of agricultural land or 320 acres of non-arable grazing land anywhere on the public domain of the United States or District of Alaska. At the same time, Ferris offered, as a delaying tactic, contingency legislation, empowering the Interior Secretary to explore a suitable reservation for allocation purposes. The Secretary was to report back to the House of Representatives.

Shortly after the first of the year, Ferris again introduced legislation authorizing the Secretary of War to grant freedom to those Apaches electing to return to Mescalero and to allow those Apaches desiring to remain at Ft. Sill to do so under such regulations which the War Department might prescribe. Of course, Ferris knew at this time the War Department planned to keep Ft. Sill as a military base.

Fearing that the Commissioner of Indian Affairs would prevail on Congress to accept his view that Ft. Sill allotments be made to those Apaches desiring to stay there, Ferris arranged a meeting with representatives of the Board of Indian Commissioners and the Indian Rights Association. Here a compromise was reached to the effect that allotments might be made from outside the military reserve to those Apaches desiring to remain in the Ft. Sill area.

On May 10, 1912, Oklahoma Senator Thomas P. Gore introduced legislation to the effect that those prisoners desiring to return to Mescalero be immediately released while those desiring to stay in Oklahoma could remain at Ft. Sill until 80 to 160 acres of land could be purchased from Kiowa and Comanche allotments for their relocation. One hundred thousand dollars was to be appropriated for relocation of the prisoners to Mescalero while two hundred fifty thousand dollars was to be appropriated to purchase allotments for the prisoners wishing to remain in Oklahoma.

Although Scott Ferris threw his support behind the Senate legislation initiated by Gore, passage of the bill was impeded when Representative James Mann of Illinois vigorously objected because of the disproportionate amount of money ($250,000) allocated to the minority wishing to remain in Oklahoma as compared to the $100,000 to be allocated for removal of those wishing to return to Mescalero.

To further complicate passage of the bill, a group of stockmen from Roswell, New Mexico, in an effort to protect their leases and profits on the Mescalero Reservation, circulated a petition urging that all Apache prisoners be kept in Oklahoma and that all tillable land on Mescalero be divided among the Indians there, with the remaining lands to be turned into a national park. For this effort they solicited and obtained the support of New Mexico Senator Albert Fall whose son-in-law was trying to lease grazing land on the Mescalero Reservation.

Finally, through the effort of Senators Curtis of Kansas and Clapp of Minnesota compromises were agreed upon and the Indian Appropriation Bill became law on August 24, 1912. Essentially, the final settlement contained the provisions of the Gore Bill. In April of 1913, the 176 Apaches who had been imprisoned for 27 years received their freedom at Mescalero, while the remaining 88 received allotments to remain in Oklahoma.

APPLICATION:

ACTIVITIES:

1. Divide into groups to investigate the capture and ultimate imprisonment of the Chiricahuas. In your report tell something of the following:

   a. Rationale for capturing the entire group.
   b. Conditions and means of imprisonment.
   c. Places of imprisonment.
   d. Feelings of prisoners.

2. Represent the following political participants from the Presentation:

   Student #1: Describe the role of Oklahoma Congressman Scott Ferris. What were his political motivations and maneuvers?
   Student #2: Describe the role of U.S. Senator Robert L. Owens of Oklahoma.
   Student #3: Describe the role of Albert Bacon Fall of New Mexico. What were his political motivations and maneuvers?
   Student #4: Describe the role of the U.S. Department of Interior and Secretary Richard A. Ballinger.
   Student #5: Describe the role of the War Department.
   Student #6: Describe the role of U.S. Senator Thomas P. Gore of Oklahoma.
   Student #7: Describe the role of U.S. Senator Moses E. Clapp of Minnesota.
   Student #8: Describe the role of U.S. Senator Curtis of Kansas.

3. Summarize the other factors associated with settling the problem. Include the added dimension of the desire of some of the Chiricahuas to go to New Mexico and the desire of others to stay at Ft. Sill.

4. Describe the ultimate solution to the Chiricahua problem of where they would live permanently.

PERSONALIZATION:

Speculate on the following statement: "How my life might be different if I lost all my freedom for the next 27 years."

EVALUATION:

Consider the following questions before writing a brief summary of each:

1. What role did non-political groups have in obtaining the release of the Apaches?

2. What seemed to be the political motivations of Ferris and Fall?

3. Did the prisoners ultimately receive justice?

4. To what or to whom can the fact that some justice was achieved be accredited? Write a brief summary on the interaction of politics and justice in the case of the Ft. Sill Apaches.

RESOURCES:

Truckeneske, John E., Jr., "U.S. Congress and the Release of the Apache Prisoners of War and Fort Sill." *Chronicles of Oklahoma*," Oklahoma Historical Society, Vol. LIV, No. 2, Summer, 1976.

Lesson taken from *Culture Through Concepts*. Southwest Center for Human Relations Studies. Norman: University of Oklahoma, 1977, pp. 61-65.

A SHORT HISTORY OF THE KIOWA TRIBE

CONCEPT:

The Kiowa people formed one of the greatest tribes of the Plains.

PRESENTATION:

The Kiowa people trace their origin to the northern plains region somewhere on the Yellowstone River in western Montana before 1700. The Kiowa eventually migrated southward to what is now southwestern Colorado, northeastern New Mexico, south central Kansas and eventually to central and western Oklahoma. The Kiowa have been linguistically linked with both the Tanoan and the Shoshonean stocks.

The Kiowa Tribe of the Great Plains in the early nineteenth century represented a society which successfully combined culture traits of European origin with aboriginal patterns to form a new and distinctive culture. The dominant series of culture traits of European origin center on the horse, which gave this nomadic tribe of the Plains the mobility necessary for large-scale bison hunting as an economic base. The horse was acquired by the Kiowa while living in the Black Hills region of present day South Dakota.

It is within the distinctive and specialized ecologic area of the plains that the Kiowa had, by 1850, developed a highly specialized way of life centered on two animals; the domesticated horse, introduced into the Plains in the seventeenth century, and the bison, native to the Plains. The horse, as it became available in large numbers, provided the mobility necessary to sustain large numbers of people whose existence depended on procuring quantities of bison from the large nomadic herds. Around this horse-bison complex, the Kiowa geared their whole society. Their religion and their understanding of the world about them reflected their daily concern for these two animals.

To sustain their way of life, the Kiowas, like the majority of other tribes in the Plains, emphasized the economic motive, as seen in the raiding party for more horses, guns, etc. and the social motive of improving one's position in the society. Both contributed to the emphasis placed on warfare by the people of the Plains.

With the building of railroads across the Plains, the movement of immigrant wagon trains, and the beginnings of European settlement on the Plains, warfare by the Kiowa and other tribes became a unifying factor in survival.

After the battle of the Washita (Texas) in 1868, during General Custer`s southern campaign, the Kiowas, Kiowa-Apaches, and Comanches were forced onto a reservation near Fort Sill (Oklahoma) established under the 1867 Treaty of Medicine Lodge. Even after this, Kiowa defiance continued and in 1871 during Kiowa raids into Texas, Kiowa chiefs were captured and imprisoned. Military defeats and the disappearance of the buffalo ended Kiowa resistance. Although the messianic "Ghost Dance" religion caused a brief resurgence of hope, the collapse of the economic base of the Kiowas and the reservation system radically undermined the nomadic culture of the Kiowas forever.

Today [in 1983], the Kiowa, numbering over 9,000, are located in Kiowa, Caddo, and Comanche counties between the Washita and Red Rivers in southwest Oklahoma. They have preserved much of their tradition and history. A strong sense of tribal identity continues to exist in the tribe. The influence of outstanding Kiowa people has been felt in all areas of life such as education, medicine, literature, music and dance, etc. The tribal complex is located in Carnegie, Oklahoma, where services provided by the tribe are a model to all other tribes of Oklahoma.

APPLICATION:

ACTIVITIES:

1. Take your class to the tribal complex in Carnegie (see resources). Arrange to have a guided tour to see all the services available through the tribe to the people.

2. Invite the Kiowa Tribal Chairman to visit your class to discuss tribal culture.

3. Use books in resources to do additional research on the Kiowa tribe. Use the list below to help you decide on a topic:

    - The Kiowa and the U.S. Government
    - Reservation Life
    - The Ghost Dance
    - Battle of the Washita
    - The Military Societies
    - Kiowa Dances and Music
    - Outstanding Kiowas
    - Kiowa Tribe Today

4. Locate on a U.S. map all the places the Kiowa people have lived.

5. Answer the following questions about the history of the Kiowa people.

    a. Where is it believed the Kiowa people originally lived?
    b. Two animals were very special to the Kiowa people. What were they? Why were they so special?
    c. How did the Medicine Lodge Treaty affect the Kiowa?
    d. Where are the Kiowa people located today?

PERSONALIZATION:

Two things (the bison and the horse) had a great effect on the Kiowa people. You are aware of that effect. Now think of things (two or three) that have had a great effect on your life. Explain in a short essay.

EVALVATION:

Summarize the presentation in a half page report emphasizing points that you feel are important.

RESOURCES:

Kiowa Tribe of Oklahoma. P.O. Box 369, Carnegie, OK 73015; (405) 654-2300

Ageless We Dance: A Photographic History of Kiowa Social Dancing from 1890-1940. Oklahoma Historical Society, Western Prairie Museum and the Kiowa Elders Center, Carnegie, Oklahoma.

Mariott, Alice. *The Ten Grandmothers*. University of Oklahoma Press, Norman: 1957.

Momaday, N. Scott. *The Way to Rainy Mountain*. University of New Mexico Press. Albuquerque, 1973.

Mooney, James. *Calendar History of the Kiowa Indians*. Smithsonian Institution Press, Washington, D.C.: 1979.

Mayhall, Mildred P. *The Kiowas*. University of Oklahoma Press. Norman: 1962.

Boyd, Maurice. *Kiowa Voices*. Volume I, II. Texas Christian University Press. Fort Worth, Texas: 1981 (Volume I); 1982 (Volume II).

Information taken in part from *Native American Resources In Oklahoma*. (p. 126) Southwest Center for Human Relations Studies. University of Oklahoma, Norman: 1980.

WICHITA HISTORY

CONCEPT:

History reveals the stability of a people.

PRESENTATION:

In the old days, the Wichita people called themselves *Kitikiti'sh* or *Kirikirish*, which we think meant "preeminent men" or "paramount among men." This is such an old word that it dates almost to forgotten time. At that time, the *Kitikiti'sh* lived in the heartland of North America -- in the rich fertile valleys of the south-central plains in what is now Kansas and Oklahoma.

Wichita traditions indicate that their tribe migrated southward from the North and the East. In 1541, the explorer Coronado came upon some native people who were Wichitas or some very closely related tribe. In 1719, Bernard de la Harpe listed the *Qusita* (Wichita) Indians as an important tribe among the Caddoan tribes. The Wichita Tribe is very closely related to the Pawnee Tribe and to this day these two tribes maintain a close relationship and entertain each other annually in an Indian Pow-Now or some other celebration. One year the Wichitas entertain the Pawnee Tribe at their home grounds near Anadarko, Oklahoma and, the next year, the Pawnees entertain the Wichita Tribe in Pawnee, Oklahoma.

The name Wichita seems to have originated from the Choctaw term *Nia chitch* which means Big Arbor. This term probably came about because the Wichita people built and lived in grass lodges. These grass lodges were made by erecting a framework of poles placed in a circle in the ground, uniting the tops in an oval shape, binding the tops together with numerous withes or wattles, and nicely thatching everything with grass. When a Wichita grass lodge was completed, it made a very comfortable domicile. The lodges were about twenty-five feet in diameter and about twenty feet high. From a distance the grass lodges looked very much like a group of hay stacks! A fire hole was sunk in the center of a Wichita home and their doorways faced east and west.

Skin tipis were used by the Wichitas when they were away from their homes. The Wichitas were a sedentary and agricultural people, but they did hunt as well. The men were the protectors, hunters, and warriors. The women did the farming, built the shelters, and performed household duties. The tools and implements used by the Wichita people were made by them from bone, stone, wood, and pottery. They also made many articles which were woven. The Wichitas practiced abundant tattooing and were often described as being tattooed from head to foot with many intricate designs.

The Wichitas raised corn, pumpkins,, and tobacco and they traded with other tribes. They had no clan system -- but were extremely devoted to ceremonial dances. They had the Horn Dance which is similar to the Green Corn Dance of the eastern tribes. Industrious, reliable, and friendly people, their whole tribe participated in such

ceremonials as the Ghost Dance and the Peyote Rite.

Around 1850, the Wichita Tribe had moved from near the Red River into the region of the Wichita Mountains. Their main village was located a short distance from what is now Ft. Sill, Oklahoma. In 1859, the Wichitas moved to their permanent location south of the Canadian River near the present Caddo-Grady county line. A reservation, known as the Wichita-Caddo reservation, was established in 1872 consisting of 743,610 acres of land. At that time, there were approximately 500 Wichita people in their tribe.

There are several places in Oklahoma and nearby states which to this day bear the name, Wichita. A few examples of this are the city of Wichita in Kansas; the Wichita Mountain Range in Oklahoma; and Wichita Falls, a city in Texas. Today the Wichita Tribe maintains their tribal complex in Anadarko, Oklahoma, where many of their tribal members live. Today [in 1983] there are about 1,168 members of the Wichita Tribe.

APPLICATION:

ACTIVITIES:

1. Discuss the meanings of these words from the Presentation above:

stability	domicile	implements	preeminent	diameter
tattoo	paramount	thatch	intricate	heartland
sedentary	migrate	annually	industrious	ceremonial
permanent	reservation	reliable		

2. Review the history of the Wichita Tribe and have the students make lists of everything they can think of which indicates the stability of the Wichita people. Share these lists in a class discussion. Just what does the history of the Wichita Tribe reveal about the stability of this group of Indian people?

3. Do some historical research to find additional interesting information about the Wichita Tribe. Use encyclopedias and those books listed in the Resources section which follows.

4. Take a field trip to the Wichita Tribal Complex in Anadarko, Oklahoma, to see how the Wichita people live and how their tribe is organized today. While you are in Anadarko, you might want to stop by Indian City to see an actual Wichita grass lodge and get a better idea of this home that the Wichita people used to live in.

PERSONALIZATION:

Each student should select something from the Presentation which particularly appeals to him or her. After doing some research to find out more about the chosen topic, the student should prepare a short report of his or her findings and include in this report an explanation of why they chose the topic they did.

EVALUATION:

Either individually or as a class, take the following fill-in-the-blank quiz:

1. The name, Wichita, originated from the _____ term _____ which means Big Arbor.

2. Long ago, the Wichitas lived in _____.

3. In the olden days, the Wichitas were called _____.

4. _____ was a favorite Wichita way of ornamenting themselves.

5. The Wichita Tribe and the _____ Tribe are very closely related even today.

6. The Wichitas raised corn, _____, and _____.

7. Some of the Wichita ceremonials include the _____ Dance, the _____ _____ Dance, and the _____ Rite.

8. Today the Wichita Tribal Complex is located in _____, _____.

RESOURCES:

Wright, Muriel. *A Guide to the Indian Tribes of Oklahoma*. Norman, Oklahoma: University of Oklahoma Press, 1951.

Terrell, John. *American Indian Almanac*. New York: Thomas Y. Crowell Company, 1971.

Newcomb, W.W. Jr. *The People Called Wichita*. Indian Tribal Series, Phoenix, 1976.

John, Elizabeth. *Portrait of a Wichita Village, 1808*. The Chronicles of Oklahoma, Vol. LX, No. 4, 1982.

Swift, Dick. *A History and Culture of the Southern Plains Tribes with an Introduction to the Study of North American Indians*. Carnegie Public Schools: 1972 (pp. 95-108).

Sturms Oklahoma Magazine. Vol. X. Oklahoma City: 1879.

Wichita. Handbook of American Indians. Bureau of American Ethnology, Bulletin No. 30.

Oklahoma Indian American School Guide. Norman, Oklahoma: American Indian Institute, University of Oklahoma, 1979.

Wichita Tribal Office, P.O. Box 729, Anadarko, Oklahoma 73005; (405) 247-2425

Newton Lamar and Marsha Schaaf, Resource People, c/o Wichita Tribe

WHAT'S IN A NAME? (WICHITA)

CONCEPT:

The names of American Indian tribes can undergo many changes.

PRESENTATION:

The Wichita Indians have had a long history of name changing. By this it is meant that no one knows for sure where the tribe got its name "Wichita." It seems over the years each tribe had a different name for the Wichitas, naming them according to description and in their own language. Pronunciation varied so that the spelling was changed.

For example, a Frenchman, Claude du Tisne, in 1719, while visiting the Osages was allowed to go over to the Wichitas and he claimed a part of Kansas for the King of France. He did not call the natives he found there Wichitas. He called them *Paniouassas*, a name the French were already using on their maps at that time. *Paniouassa* was a French form of the name used by several Siouan Tribes. It was also written *Pan-nye*, *Wacene*, *Pacin Wasabe*, and *Pane Wasabe*. Riggs' Sioux dictionary defines *Was-sa-pe-dan* as "black bear." Because of the association with "Black Bear" the name was shortened to *Pan-Wasaba*, which Du Tisne and other Frenchmen wrote *Paniouasa*, *Paniassa*, and *Panioussa*. And eventually shortened to *Pani Noir* (result of deleting the word "bear") in French, meaning "Black Paunie." The name was applied broadly and included the Wichitas.

Another Wichita name association came from the word "bear" (*Kirikurus* or *Kirkurukstu*) which means "bear eyes" because of the impression that the Wichitas had "eyes like bears." This was probably due to their practice of painting circles around their eyes. This may also explain the story that the Wichitas were called "coon eyes" by the Pawnees. However, the word *Kirikurukstu* means "south." This interpretation probably resulted from the Pawnees of the Platt using *Kirikurukstu* meaning "toward or with the Wichitas," a word that eventually came to mean "South."

In 1719, Bernard de la Harpe, a Frenchman from New Orleans, was probably the first person to use the name which became Wichita. He referred to the tribe as *Qsitas*, also written as *Quistas* and *Nusitas*. He also used *Quiscasquiris*, another name which has been used to identify the Wichitas.

Another story finds the Wichita being called *We-Chate* or *We-Chata* (We being translated as "water" and Chata as "red") translated to "Red River People" which in a sense was for the Wichitas who came from the Red River area in Texas. A group of Creek Indians accompanying a Lieutenant N. Seawell gave them this name.

It was not unusual at that time to refer to Indian settlements by direction, but again the name of direction depends on the direction from which a person speaks. For example, the Wichita have been called by several tribes "People of the South" and "People of the North," depending on the direction where the tribes were located in relation to the Wichitas.

Tattooing was done by both men and women in the tribe. Each person considered tattooing as their chief ornament. The practice of tattooing became the source for their name *Pani pique*. The Comanches and the Kiowas called the Wichitas by names meaning "tattooed people." In Comanche, they were called *Do'Kana*. In Kiowa, they were called *Doguot* or *Doguat*. In French, this became *Pahni pique* or *Pan Pique* because "all of them are painted." The Spaniards occasionally called them *Jumanos* or *Humanos*, which they also applied to other tribes.

In the early 19th century, American travelers gave the French name *Pani pique* a phonetic English spelling and thus the meaning was lost. Names like "Paunee Pick," "Paunee Picts," or just "Picks" resulted with the Americans translating the name into "Freckled Paunees," "Speckled Paunees," and "Prickled Paunees." These translations carried the implication that the Wichitas were the "tattooed Paunees." Thus, these *Panis pique* or Paunee Picts became known as the Wichitas. (*Pani pique* means the "tattooed people" or "painted faces." The name Wichita does not mean this. It is probably a Choctaw term meaning *Wia Chitch* or Big Arbor.)

APPLICATION:

ACTIVITIES:

1. List on the chalkboard all of the various names the Wichitas have had beginning with the name *Paniouasses*. Discuss how each name was changed and list the various reasons each name might have been changed.

2. What factors (environment, customs, etc.) influenced the name changes of the Wichita Tribe?

3. How did people influence name changing of the Wichitas?

4. If the Wichita Tribe went through various stages of name changing, what do you think has also happened to other tribes now living in Oklahoma?

5. How does this lesson have relevancy for us today? Do we change the names of people? Discuss the pro's and con's of name changing.

6. Have students use resource books and do further research on the origins of Indian tribal names.

PERSONALIZATION:

Interview members of your family to see if anybody had their name changed over the years. Remember to be sure to find out about yourself, too. Write a short report about your findings and be prepared to share it in class. What was your biggest surprise?

EVALUATION:

Each student should assume a different name (while in class) for one week. Each student should name him- or herself -- using a specific object, trait, or characteristic they feel reflects them. At the week's end, have students share their reactions to being called by a different name.

RESOURCES:

Newcomb. W. W. Jr. *The People Called Wichita*. Phoenix: Indian Tribal Series, 1976.

Rydjord, John. *Place-Names*. Norman: University of Oklahoma Press, 1982.

THE CHICKASAWS -- LONG AGO

CONCEPT:

History began long ago for the Chickasaws.

PRESENTATION:

The Chickasaw people, at the arrival of the Europeans, occupied the northeastern Mississippi region in an area which extended eastward into what is now Alabama, northward through western Tennessee, and as far west as the Ohio River. The first Chickasaw settlement east of the Mississippi River was in present-day Madison County, Alabama in what is called the Chickasaw Old Fields. As the Chickasaw people became established in the region, they grouped in small villages in northwestern Mississippi.

The Chickasaw were excellent hunters and fishers. It was not unknown for hunting parties to range as far westward as present-day Oklahoma. Agriculture was practiced mainly by the women of the villages who grew corn, pumpkins and squash.

According to tribal traditions and to actual recorded history, the Chicksaw were never known to have lost a battle. They were a very war-like people. In James Adair's writings, he relates various episodes in which Chickasaw men would run an enemy literally to death. They were among the fastest and most tireless runners of the day. It is said that a Chickasaw man could run, non-stop, all day.

It was the Chickasaws' fighting capabilities and cunning planning which gave them the reputation for being unconquered and unconquerable. Unlike other neighboring tribes, the Chickasaw sided with the English rather than the French when the Europeans came into that portion of the country. According to many historians it is the Chickasaws who receive credit for the United States being an English-speaking, rather than a French-speaking nation. Because of the Chickasaw alliance with the Englishmen during the 1700's, the French and their Indian allies from other tribes were repeatedly defeated in engagement after engagement. It was not unheard of for a very small group of Chickasaw braves and English traders to defeat, in battle, a much larger group of French soldiers and Indian braves.

When the United States gained its independence, its government dealt with the various Indian nations on a government-to-government basis; as one nation to another. The early white leaders had a great deal of respect for the Indians and their ways of governing themselves. However, as time went on and the arrival of more people from Europe caused a need for more space, the attitudes of the white leaders began to change. Under the leadership of President Andrew Jackson, the United States began its plans to occupy the lands of the Chickasaw and other tribes in the area.

By the 1830's, the Chickasaw had accepted and adopted many of the white man's ways. They were rapidly losing their old tribal traditions and becoming educated in the modern ways of life. Because their leaders were shrewd bargainers, the Chickasaw were among the last tribes to be removed from their traditional lands in the east. Their removal treaty with the federal government, the Treaty of Doaksville, was signed in 1837. This treaty, between the Chickasaw leaders and spokesmen of the Choctaw Nation, called for the Chickasaw Nation to pay the Choctaw Nation $530,000 in exchange for the central and western portion of the Choctaw Nation's grant for lands in Indian Territory. The vast migration of the Chickasaw people began shortly after the terms of the treaty were made known.

The Chickasaws settled in the Choctaw Nation during the winter of 1837-38. Feeling that they were not properly represented in the Choctaw government, the Chickasaw people decided to re-establish their own government in the new lands. In June of 1855, the Chickasaw and Choctaw Commissioners signed an agreement which allowed the Chickasaw Nation to establish its own government in the new lands. In 1856, the members of the Chickasaw Nation adopted their own constitution and the formation of the new tribal government was assured. The first council house was built at Good Springs on Pennington Creek. (Good Springs was later re-named Tishomingo in honor of the famous Chickasaw war chief who died on the Trail of Tears.) In later years, a capitol building was built in Tishomingo (1896). This

building still stands and now serves as the Johnston County Court House.

APPLICATION:

ACTIVITIES:

1. Using a large U.S. wall map, trace the various locations of the Chickasaws prior to their arrival in Indian Territory.
2. Do additional research on the history of the Chickasaws.
3. Take a field trip to the Chickasaw Nation Tribal Complex in Ada.
4. Research the Chickasaw's "Trail of Tears."

PERSONALIZATION:

What one particular thing impressed you the most about the Chickasaw's history? Explain why in one sentence.

EVALUATION:

List and discuss interesting facts about the history of the Chickasaw people.

RESOURCES:

Debo, Angie. *A History of the Indians of the United States*. Norman, Oklahoma: University of Oklahoma Press, 1979.

Gibson, Arrell. *The Chickasaws*. Norman, Oklahoma: University of Oklahoma Press, 1976.

Milligan, Dorothy. *The Indian Way: Chickasaw*. Byng Public Schools, Byng, Oklahoma.

Foreman, Grant. *Indian Removal*. Norman, Oklahoma: University of Oklahoma Press, 1976.

THE YUCHI (EUCHEE) PEOPLE

CONCEPT:

The Yuchi people were "Children of the Sun."

PRESENTATION:

The following information was gathered by Yuchi people in the Sapulpa area for the curriculum guide The Oklahoma Indian and Nature Guide in 1977:

The Yuchi call themselves the "Children of the Sun." According to legend, the monthly afflux of the sun -- considered to be of the female sex -- fell to the earth, and from this event the Yuchi people explained their origin.

When the Yuchi begin to tell about how they and other tribes around them came into being, they usually begin by saying: "How the people had come upon the earth. The Shawnee came from above. The Creeks came from the ground. The Choctaw came from the water. The Yuchi came from the sun." The proper name for the entire Yuchi people is *Tsoyaha Ugeeha* which means "Children of the Sun."

It is believed that the Yuchi migrated to the United States from the Bahamas. Signs indicate that before the Yuchi came to the Bahamas they were associated with some Indians of South America. For example, the Yuchi had a custom of pounding corn for making bread and grits; the Indians of South America had this same custom. The Yuchi and South American Indians also dressed similarly. The South American Indians also made clothes like the Yuchi Indians.

The Yuchi had already lived in the southeast for several centuries when the first Europeans came here in the 1500's. Their towns extended over much of the present states of South Carolina, Georgia, Alabama, and Tennessee.

In 1540 the Spanish explorers encountered several of the Yuchi towns and described these people as being by far the most civilized of any people they had found. The explorers found permanent houses in large, well laid out towns in which there was such a high degree of social order that the towns were not walled but were all open.

The Yuchi were cloth weavers and metal workers, so the Spanish naturally suspected that they had gold, although none was to be found. The various Yuchian town kings had the policy of meeting the Spanish in peace, supplying them with food and other necessities and helping them to move on as quickly as possible. The town kings evidently worked in close cooperation in this regard and were successful in leading the Spanish away from what are now believed to have been the more important towns.

When the Spanish arrived, the Yuchi were under the leadership of a young queen who attempted to deal with the Spanish by accepting them with kindness and supplying them with food and shelter. In return for her kindness, the Queen herself was finally seized as a hostage and taken with the Spanish to command the burden bearers and to prevent Indian attacks. From her town on the Savannah River, the Queen led the Spanish northward on their quest for gold and abandoned them in the Great Smoky Mountains. Apparently, she was deliberately leading them away from the other large Yuchian towns in middle and upper Georgia.

Since the period of the earliest European contact with the Yuchi, this tribe has been known for its persistence in remaining distinct from other groups and for its reluctance to accept the white man and his culture. It was well known to early English and Spanish officials that the Yuchi were peaceably inclined and often valuable as allies against other tribes. But it was also equally well known that the Yuchi did not become very closely allied with the white man in any of the power struggles of the 1700's.

There is abundant evidence that, from that time on, the Yuchi followed a very definite policy in their dealings with the English colonial officials. This was to have as little to do with them as possible.

There is no proof that the Yuchi ever engaged in an offensive war. There is abundant evidence that at the end of the 1700's they were unique among the Southeastern Indian peoples in that they were still supporting themselves by farming and had not become economically dependent upon the

white man's trade or the sale of Indian lands.

The Yuchi were once a very powerful tribe, numbering close to 40,000 people. The Yuchi maintain that they were originally one of the large tribes of the Southeast who suffered oppression at the hands of encroaching tribes of the Muskogean stock. They became much reduced and were finally incorporated, together with the Shawnee, into the loose coalition of northeastern tribes known in colonial history as the Creek Confederacy or the Creek Nation.

President George Washington named Benjamin Hawkins as the first Federal agent for the Southeastern tribes. Because of the determined Yuchi independence, Hawkins reported them to be the most difficult to work with. Hawkins attempted to rectify this situation by considering the Yuchi as part of the Creek Nation.

Hawkins had already selected some Creek chiefs who were amenable to the persuasive method of giving and outright bribery which Hawkins adopted. In this way, the Creek Nation -- or at least, the ruling element of it -- could be coaxed to cede their lands. If the Yuchi did not comply, they could easily be ignored since the various other tribes which comprised the Creek Nation far outnumbered them.

Following the final sale of Creek lands in 1832, the Yuchi protested. They were joined by many dissatisfied members of the Creek tribes. Their resistance and individual "atrocities" served as a justification in 1832 to remove them by force to the newly granted Creek lands in Oklahoma.

In the year 1836, about 1,200 surviving members of the Yuchi tribes were herded onto two boats and transported under extreme hardships to Ft. Smith, Arkansas, where they were unloaded. They were left to fend for themselves on their way 150 miles farther west to their new lands.

The Removal did not affect the Yuchi's life style to any great extent. They had known how to best use the environment in their old homeland, so they quickly adapted to their new home in Oklahoma. Fortunately, the area turned out to be quite similar to the Yuchi's former homeland. Due to the fact that the land, many of the animals and much of the plant life was similar to what they had left behind, the Yuchi did not have to make many changes after moving.

In 1867, the Creek Nation was organized under a written constitution. There were 44 towns comprising the entire nation. The Yuchi settlements were combined into one Yuchi town. The Yuchi town is the fifteenth of the 44 towns. Today [in 1983], it is called Yuchitown Number Fifteen. The Yuchi people today are primarily settled in the cities of Kellyville, Sapulpa, Bristow, and Mounds in northeastern Oklahoma.

The Yuchi learned that too close association with the invading white man would, in the end, destroy their culture, if not their entire population. Their adherence to a deep belief in the old culture, especially their religion, has enabled the small group of Yuchi Indians of Oklahoma to keep much of their original heritage intact to the present day.

APPLICATION:

ACTIVITIES:

Answer the following questions about the Yuchi people:

1. What did the Yuchi people call themselves?
2. Where do we believe the Yuchi people migrated from?
3. What were the customs the Yuchi people had that were the same as the South American Indian people?
4. In what states did the Yuchi live in the U.S.?
5. How would you describe the activities of the old Yuchi towns?
6. What kind of relationship did the Yuchi people have with the Spaniards?
7. Were the Yuchi people ever engaged in war?

8. In what year were the Yuchi people removed to Oklahoma?

9. Today the Yuchi people are enrolled with what other Oklahoma tribe?

PERSONALIZATION:

It was stated that it was believed that the Yuchi people never engaged in war. If this is true, how do you think they managed to do this? List various reasons how they might have managed this. Using your list of speculations, do you agree or disagree with these reasons? Personally, how do you feel about going to war? How do you think "peace" is attained?

EVALUATION:

Summarize one of the following topical areas from the presentation:

- Yuchi people and the importance of the sun
- Yuchi migration
- Yuchi people and the Spaniards
- Yuchi people and the southeast tribes
- Yuchi people and Benjamin Hawkins
- Yuchi removal
- Yuchi people and the Creek Nation

RESOURCES:

Information taken in part from The Oklahoma Indian and Nature Guide. Southwest Center for Human Relations Studies. Norman: University of Oklahoma, 1977.

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UKB CHEROKEE

TRIBE NAME: The word *Keetoowah* is closely interwoven in the fabric of Cherokee history and means "Principal People." *Kituhwa* was the name of the main town or seat of authority, and was also one of America's most ancient tribal towns, located in western North Carolina.

LANGUAGE: The Cherokee belong to the Iroquoian Stock linguistic family. The middle dialect, or Kituhwa, was originally spoken in Tuckasegee and Tennessee and became both the written and spoken language of the Western Cherokee. The softest and most musical of all Cherokee dialects, it lacks the English "R" sound.

HISTORY: In 1859, the full-blood Keetoowah organized and adopted their first written constitution. Calling themselves the Keetoowah Society, only full-bloods were eligible for membership. • After the Civil War, in which the Keetoowah fought for the Union against the mixed-blood Cherokee, they became a political organization that rigorously sought full-blood equality. • Years later, Congress passed the Dawes Act, dividing Indian lands into individual parcels. The Keetoowah Society was in opposition to this legislation, and in 1901, they split over a vote on the issue of land allotments. One group was the Keetoowah Nighthawks, led by Redbird Smith. In 1905, the Keetoowah Society Council requested and were granted incorporation in Tahlequah. The Keetoowah Society, Inc. divided in 1939 and formed a group who later became known as *The United Keetoowah Band of Cherokee Indians in Oklahoma* (UKB). • In 1950, the two political groups of Keetoowah merged and were federally recognized.

CEREMONIES: The UKB holds an annual tribal celebration at their Tahlequah headquarters. Open to the public, activities include an all-Indian fiddling contest.

LANDMARKS: Exhibits at the Cherokee Strip Museum (Perry); the State Museum of History (Oklahoma City); and both the Gilcrease and Philbrook Museums (Tulsa).

KEY POPULATION AREAS: Five counties: Adair, Cherokee, Sequoyah, Delaware and Mayes.

TRIBAL ROLL: Approximately 7,438. Two-thirds are full-blood and most can still speak Cherokee.

HEADQUARTERS: Tahlequah, Oklahoma.

DELAWARE NATION

TRIBE NAME: The English name *Delaware* was based on the river named for *Lord de la Warr.* In early colonial times, this river valley was the tribal center of an area that included present New Jersey, Pennsylvania, New York and Delaware. The tribe call themselves *Lena'pe or Leni-lena'pe,* which is equivalent to "original people."

LANGUAGE: Belonging to the Algonquian linguistic family, they once were the largest of all Eastern Woodland tribes.

HISTORY: The Delaware tribe was first encountered by Europeans in 1620 living along the Delaware River in and around present-day Vernon, New Jersey, as well as in New York, Pennsylvania and Delaware. • By 1682, they had concentrated settlements in Pennsylvania, where they signed the famous treaty with William Penn. And in 1778, the Delaware were the first Indian tribe to sign a treaty with the newly established United States. • By the 1770s, the tribe occupied the country between the Ohio and White Rivers in Indiana. Later in 1789, a band of Delaware crossed the Mississippi to escape the Indian wars in Ohio and settle in Spanish Territory (now the state of Missouri). Throughout the next 40 years, 13 treaties provided for the removal of the Delaware from Missouri to a reservation between the Kansas and Missouri state lines. Surrounded by intolerable conditions, the tribe requested to be moved. Indian Territory was suggested, and in 1812, they settled in Oklahoma. • By 1820, two bands had found their way to Texas, and in 1859, a group living along the Brazos River in Texas moved north with the Caddo and Wichita on the Wichita-Caddo reservation near Anadarko, Oklahoma. • Today, there are two groups of the Delaware in Oklahoma.

CULTURE: One part of the tribe, known as *Registered Delaware,* came from their Kansas reservation in 1867 and settled with the Cherokee along the Caney River. Their descendants live in Washington, Craig, Nowata and Delaware counties. • The other tribe, federally recognized as a separate legal entity, was associated with the Caddo and Wichita tribes in West Texas and in 1859 came to the Washita River in Indian Territory. This group called themselves "the lost tribe" or "Absentee Delaware Tribe" and are known today as the *Delaware Tribe of Western Oklahoma.*

KEY POPULATION AREAS: Anadarko; parts of Caddo County.

CURRENT TRIBAL ROLL: 1,207 members.

LANDMARKS: Delaware Tribal Museum (Anadarko); and Philbrook Museum (Tulsa), for carved temple masks.

TRIBAL HEADQUARTERS: Anadarko, Oklahoma.

DELAWARE TRIBE OF EASTERN OKLAHOMA

TRIBE NAME: The English name Delaware was given the tribe from the river named for Lord de la Warr. In early Colonial times, this river valley was the tribal center of an area that included present New York, Pennsylvania, New Jersey and Delaware. The tribe call themselves *Lenape,* meaning "common," or "real people."

LANGUAGE: Belonging to the Algonquian linguistic group.

HISTORY: By 1609, the tribe occupied the Delaware River Valley. They were among the first Indians to come into contact with Europeans along the East Coast and were considered the "parent from which many tribes had sprung." As a term of respect for the tribe's power and position, many Indians called this tribe "Grandfather." • In 1682, William Penn purchased parts of Pennsylvania from the Delaware. • Pushed further west by Indian wars, in 1820 they crossed the Mississippi and settled in Spanish Missouri. The next 40 years produced 13 treaties with the U.S. One provided for their removal from Missouri to a reservation between the Kansas and Missouri Rivers, which became the focal point in disputes between Kansas and Missouri over state boundaries. By 1854, their Kansas reservation was reduced greatly. • In 1866, a treaty allowed them to either stay in Kansas and become U.S. citizens--or move to the Cherokee Nation and retain their tribal affiliation. Those who moved became known as the Registered or Eastern Delaware.

CULTURE: During their move West, they contributed to the history of 10 different states. They fought Anglo-American settlement and weathered many moves. Wherever they settled, their fields were well cultivated and they were noted for their good crops and industriousness. • The three *Lenape* clans each claimed mystical descent from a totemic animal: these clans are the Wolf, the Turtle and the Turkey.

CURRENT TRIBAL ROLL: 9,249 tribal members.

KEY POPULATION AREAS: In four northeastern counties: Washington, Nowata, Craig and Delaware.

LANDMARKS: Philbrook Museum (Tulsa), for carved masks from the tribal "temple," and the Delaware Tribal Museum (Anadarko).

TRIBAL HEADQUARTERS: Bartlesville, Oklahoma.

MIAMI

TRIBAL NAME: The name Miami is from the Chippewa term *Oumamik,* meaning "people who live on the peninsula." Early English writers referring to the Miami adapted the name *Twightwees,* which was taken from the tribal language and meant "the cry of the crane."

LANGUAGE: Belonging to the Algonquian linguistic family.

HISTORY: The Miami originally came from the region around Green Bay, Wisconsin. By 1700, they had migrated to Indiana and Ohio, where they played a prominent part in the Ohio Valley Indian wars. Following the Treaty of Greenville in 1795, the Miami banded together with the Eel River Indians. • In 1840, unable to stem white encroachment, they sold their Indiana lands and accepted a 500,000-acre reservation in Kansas. Upon their arrival in Kansas though, disease, epidemics and white encroachment served to help break up the tribe. By 1848, 300 tribal members had established a village on the east bank of the Marais des Cygnes River in present-day Miami County, Kansas. • In 1854, with the demand for opening the rich Miami reservation lands to white settlement, Kansas Territory saw a treaty concluded that provided for land allotments (200 acres each) to the Miami living on the reservation -- a tract of 70,000 acres held in common by the tribe--and for the surplus lands to be sold to the United States. • By the terms of their last treaty in 1867, those Miami who wished to become citizens of Kansas were to remain there; the rest were to move to Indian Territory to be confederated with the Peoria, Kaskaskia, Wea and Piankashaw. Some did confederate with the Peoria, but the majority chose not to and became known as the Miami Tribe of Oklahoma.

CULTURE: The Miami were described in early times as swift runners fond of racing. French explorers once noted their polite manners, ready response and obedience to their chiefs. Unlike most tribes of the Great Lakes region, the Miami chose to travel by land rather than canoes.

KEY POPULATION AREAS: Currently in Ottawa County; the town of Miami perpetuates the name of the tribe.

LANDMARKS: The Philbrook Museum of Art (Tulsa); and the State Museum of History (Oklahoma City).

CURRENT TRIBAL ROLL: 1,516 total members.

TRIBAL HEADQUARTERS: Miami, Oklahoma.

SENECA-CAYUGA

TRIBE NAME: The name Seneca is from the Iroquoian term which means "people of the standing or projecting rock or stone" derived from *Onenuite'ron'no.*

LANGUAGE: Belonging to the Iroquoian linguistic family, the largest division of the Five Nations (or league of the Iroquois), who were first found living in New York.

HISTORY: This was a well-known confederation of Iroquois Indian bands drawn from throughout the Northwest that included the Mingo (from the upper Ohio River), Conestoga, Cayuga, Mohawk, Oneida, Tuscarora and Onondaga (driven into Ohio by early colonists) and the Seneca of Sandusky (who had lived in New York at the outset of the American Revolution). After the war, the Cayuga moved to Ohio, where they were granted a reservation along the Sandusky River. They were joined there by the Shawnee of Ohio and the rest of the confederacy. • In 1831, the tribe sold their land in Ohio and accepted a reservation in the Cherokee Nation in Indian Territory. They were a prosperous people who, preparing to leave Ohio, heavily loaded their baggage (clothing, household goods, tools, seed) onto a steamboat to sail to St. Louis. The trip to their new home took eight months plagued by delays, blizzards, floods, disease and death. Upon their arrival in Indian Territory, they found their lands overlapped those of the Cherokee. Another band (the Mixed Band of Seneca and Shawnee) also traded their Ohio lands for a tract in Indian Territory; theirs was *wholly* within the Cherokee Nation. An 1832 treaty -- the first made by the U.S. with the immigrant Indians within the boundaries of Oklahoma -- adjusted the boundaries and created the "United Nations of Seneca and Shawnee." • During the Civil War, the tribe allied with the Confederacy. Because their homeland became a battleground, eventually most fled to Kansas for safety. In 1867, federal negotiators sold part of their lands to various tribes and arranged for the separation of the Shawnee (who then became the Eastern Shawnee). • In 1881, a band of Cayuga from Canada joined the Seneca tribe in Indian Territory. In 1902, shortly before Oklahoma became a state, 372 members of the joint tribe received land allotments.

OKLAHOMA LANDMARKS: The Mission of Cayuga (East of Grove); the Dobson Museum (Miami); the State Museum of History (OKC); Gilcrease and Philbrook Museums (Tulsa).

CURRENT TRIBAL ROLL: Approximately 2,460 nationwide.

KEY POPULATION AREA: Throughout Ottawa County, having received allotments on their reservation.

TRIBAL HEADQUARTERS: Miami, Oklahoma.

ABSENTEE SHAWNEE

TRIBE NAME: Shawnee is taken from the Algonquian word *Shawunog,* meaning "Southerners." The Absentee band is one of three who live in Oklahoma; each is often simply called Shawnee.

LANGUAGE: Expressive and eloquent, the Absentee Shawnee belong to the central Algonquian dialect group; the Southern advance guard of the Algonquian Stock.

HISTORY: Lived along the Ohio River in prehistoric times, until wars with the Iroquois forced them to leave the region and migrate southeastward (thus their "Southern" name). The first English colonists found the Shawnee in South Carolina and Georgia, with a few bands scattered and settled in other Southern states, some as far south as the Gulf Coast. • By 1692, most Shawnee had moved to what is now northeastern Pennsylvania; another group settled in Tennessee, then was driven to Kentucky. After 25 years, the two factions reunited, settling north of the Ohio River. • For 40 years, the Shawnee waged war with settlers--until 1795, when the Treaty of Greenville was signed. • As early as 1800, the bands that would become the Absentee Shawnee began moving south and west. Some settled in Indian Territory (now McCurtain County); others went on to Texas and Louisiana. In 1839, some who settled in Texas were driven out and took refuge in the Cherokee Nation. During the 1859 mass Indian expulsion from Texas, another band was sent to Caddo County, then moved to the Seminole Nation and settled on adjacent Potawatomi lands. • In 1890, Shawnee tribal lands between the Seminole and Potawatomi were allotted to individual members and the remaining land opened to homesteaders by a land run in 1891.

CULTURE: Many members still observe ancient tribal traditions -- arts and crafts, religious rites, powwows and speaking the native language. Dances of thanksgiving (called Bread Dances) are held each spring and fall.

LANDMARKS: Shawnee Indian Mission (Shawnee), exhibits at Cowboy Hall of Fame and State Museum of History (Oklahoma City); Gilcrease and Philbrook Museums (Tulsa).

CURRENT TRIBAL ROLL: 2,700 members in Oklahoma.

TRIBAL HEADQUARTERS: Shawnee, Oklahoma.

EASTERN SHAWNEE

TRIBE NAME: The name Shawnee is from the Algonquian term *shawun,* which means "South," or *shawnunogi*, "Southerners." They call themselves *Shawano.*

LANGUAGE: The Shawnee Indians are one of the most important tribes of the Algonquian linguistic family.

HISTORY: This was a leading tribe with prehistoric settlements in the Ohio River region. Because of the interior position of their villages (away form traveled routes of early times) and their migratory habits, little is known of the Shawnee tribe's origins. Wars with the Iroquois forced them to migrate southeastward, taking them to South Carolina, Georgia and as far south as the Gulf Coast. • By 1692, most Shawnee had moved to what is now northeastern Pennsylvania; another group settled in Tennessee and then was driven to Kentucky. After 25 years, the two factions reunited, settling north of the Ohio River. • The Shawnee of Ohio were openly hostile to the U.S. until the 1813 battlefield death of their great war chief Tecumseh seemed to break their fighting spirit, and they made peace with the U.S. • While some of the tribe left Ohio, splitting into bands and settling in Louisiana, Kansas, Texas and Indian Territory, the Shawnee which stayed behind in Ohio joined with the Seneca-Cayuga tribe in 1832. Known then as the Mixed Shawnee, they later were named the Eastern Shawnee. • In 1867, they accepted a reservation in the far northeastern part of I.T.: Ottawa County.

FAMOUS MEMBERS: Tecumseh, Chief Bluejacket and Tenskwatawa (The Prophet).

CURRENT TRIBAL ROLL: 1,563 members.

KEY POPULATION AREAS: Ottawa, Craig, Rogers and other northern Oklahoma counties.

LANDMARKS: Shawnee Indian Mission (Shawnee); exhibits at Dobson Museum (Miami); Center of the American Indian and the State Museum of History (Oklahoma City); Gilcrease and Philbrook Museums (Tulsa).

TRIBAL HEADQUARTERS: Seneca, Missouri (just across the Oklahoma border).

LOYAL SHAWNEE TRIBE

TRIBAL NAME: *Shawnee* is taken from the Algonquian word *Shawunog,* meaning "Southerners." The Loyal band is one of three in Oklahoma; each is often simply called Shawnee.

LANGUAGE: Belonging to the central Algonquian dialect group; the Southern advance guard of the Algonquian stock, the Shawnee are closely related to the Sac and Fox tribe.

HISTORY: Traditional history and archaeological studies of the Shawnee point to their location along the Ohio River in prehistoric times. Wars with the Iroquois later forced them to leave this region and migrate southeastward (thus their "Southern" name). • The first English colonists found the Shawnee in South Carolina and Georgia, with a few bands scattered and settled in other Southern states, some as far south as the Gulf Coast. • By 1692, the main part of the tribe in the valleys of the Delaware and the Susquehanna Rivers in northeastern Pennsylvania. Another large branch of the tribe settled in the valley of the Cumberland River in Tennessee, but these Shawnee were driven out in a war with the Cherokee and the Chickasaw about 1714 and migrated northward into Kentucky. Around 1730, they began settling north of the Ohio River, where they were united about 25 years later with the main body of the tribe that moved westward from Pennsylvania. • In the mid-1700's, they waged war with settlers, until 1795, when the Treaty of Greenville was signed. As early as 1800, bands began moving south and west. In 1823, the Loyal Shawnee left Ohio and were forced to settle along the Missouri River in the area known today as Shawnee Mission, Kansas. • In 1869, another treaty was signed between the tribe and the United States government, and again the Shawnee were forcibly removed, this time to Cherokee Indian Territory in what is now Craig County. Today, they reside in White Oak, Oklahoma.

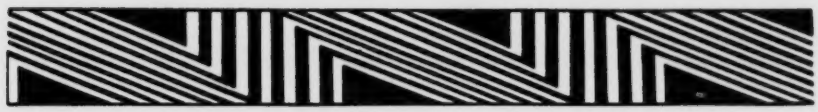
CULTURE: Many members still observe ancient tribal traditions -- powwows, religious rites, arts and crafts and speaking the native language. Tribal dances of thanksgiving (called Bread Dances) are held annually in the spring and fall.

KEY POPULATION AREAS: Craig, Rogers and other Northern Oklahoma counties.

CURRENT TRIBAL ROLL: 138,623 members.

LANDMARKS: The Shawnee Indian Mission (Shawnee); exhibits at the Cowboy Hall of Fame and the State Museum of History (Oklahoma City); the Gilcrease and Philbrook Museums (Tulsa).

TRIBAL HEADQUARTERS: Jay, Oklahoma.



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INTRODUCTION – SECTION 1

CHOCTAW

In this unit, prepared by the Hartshorne Public Schools Team, the reader will get a glimpse of early history of the Choctaws. Some of the early day life styles mentioned will be the caring and naming of children, marriage, religion, and the use of medicine. Festivities of Choctaws included the Alligator Dance, Snake Dance and many different types of ballgames. One will find the myths and legends section interesting where the "Creation" is discussed and can be compared to other tribes' stories of creation.

The lesson plan overview will provide teachers with the grade level and subject matter, along with outstanding ideas for teachers to use in their own classrooms.

HISTORY

The Choctaws were the largest tribe belonging to the southern branch of the Muskogean family which includes the Chickasaw, Creek and Seminole. Their name was said to come from a Spanish word *chato*, meaning flat because of the Choctaw custom of flattening infants' skulls with sandbags.

The Choctaw, as members of the Five Tribes, furnished the name for counties and towns in Alabama, Mississippi, Oklahoma and Arkansas. Choctaws were second only in population to the Cherokees. Historians have always referred to the Choctaws as one of the most advanced, peaceful and practical of the tribes.

Originally, the Choctaws occupied central and southern Mississippi and western Alabama. Although the Choctaws had hundreds of towns, there were two principal towns, one located south of New Orleans and the other, between the Chickasaw settlement and present-day Mobile. (It should be noted that various towns were important depending on existing conditions). The Choctaw, along with other tribes, watched the arrival of the white man near today's Tampa Bay in the year 1530. Europeans had visited before on a touch-and-go basis, but not until the year 1539 did they enter the heartland of the region led by Hernando DeSoto.

DeSoto led his well-equipped army to shore at Tampa Bay, Florida, in search of gold and silver. His troops marched and fought from the Florida Peninsula through what is now Georgia, Tennessee, Alabama, Mississippi, Arkansas and Louisiana, where he died. A century later, the Europeans began moving in from all directions.

The Choctaw's first encounter with civilization was not a happy one. When DeSoto demanded that Chief Tuscaloosa provide the services of the tribesmen, the chief appeared agreeable, but suggested that the Spanish go with him to the principal town to get the Choctaws to carry their baggage. Tuscaloosa then sent messengers to the town warning warriors of impending battle.

DeSoto was surprised when he reached Mobile to find warriors waiting and to find them such strong adversaries. The Spaniards were driven out of town and scattered. Wearing armor and firearms astride horses, DeSoto's men rallied and overcame the Choctaws though he lost 22 men and his supplies. The Choctaws, according to Spanish reports, lost several hundred warriors. DeSoto set fire to the town, and those Choctaws inside their houses were burned alive.

For the next 160 years, Choctaws were undisturbed by Europeans. In 1698, the French came from Canada and established settlements. Their principal method of livelihood was trapping for animal furs, trading with the Indians, and sending their bounty to the rich European markets.

During this peaceful time, the Choctaws were contacted by English traders and peaceful trade was established. As they traded and intermarried, the French and English introduced the Choctaws to materials and customs which they found useful. With the coming of the English, however, Choctaw land became the site of the French and Indian War, a power struggle among France, England, Spain and eventually the United States.

England and France each tried to make an alliance with the Choctaws. Pulled two ways, the Choctaws were drawn into a struggle resulting in tribal civil war. By 1750, the French defeated the English faction leaving the Choctaws allied with the French. The final struggle for supremacy between England and France ended in 1760 with the French defeated. The French gave up claims to land west of the Mississippi including the Choctaw Nation. Less than 20 years later, the colonies won their independence from England, and the Choctaws came under the jurisdiction of the United States.

Being under the jurisdiction of the United States spelled further trouble for the Choctaws. The tribe had about 40,000 square miles of land with only some 20,000 Indians living on it. Because the Choctaws lacked equipment to be large farmers or stockraisers, they were using only a small portion of their tribal lands with the remainder set aside for hunting grounds. So, at the insistence of white settlers between 1801-1820, the United States government negotiated treaties with the Choctaws which took more than half of their original land holdings. In the 1820 Treaty of Doaks Stand, the Choctaws ceded 4,150,000 acres of their tribal lands to the United States; the Choctaws retained title to 10,421,129 acres.

When Mississippi entered the Union in 1817, pressure began to mount for the Choctaws to give up all their lands and move to a territory west of the Mississippi. This territory was to be a sovereign nation for the Indians and off limits to non-Indians.

The Choctaws were given two choices: take an individual land allotment and become a citizen of Mississippi or go to their new land and set up their own government.

Many Indian groups, especially the full-bloods, believed that their property in southeastern United States, was a gift of the Great Spirit so, it was impossible for the Indian to leave it.

The term "Trail of Tears" can be applied to all the "Five Tribes" not just the Choctaws. The tears started when the mixed-bloods signed cession treaties accepted by the United States government as the will of the Indian nations. Each tribe made its own treaty which produced intra-tribal and inter-tribal conflicts. The treaty of the Choctaws was called the Treaty of Dancing Rabbit Creek (September 20, 1830). Choctaw removal to Indian Territory began in the fall of 1830. With this treaty the Choctaws were given title to what is now the southeastern counties of Oklahoma in return for their 10 million acres in Mississippi.

All these factors paved the way for the Choctaw's ultimate removal from Mississippi, the first tribe to make the "Trail of Tears."

The United States government decided to remove the Indians by steamboat. The northern Choctaws moved by wagons to Memphis, Tennessee, then traveled by steamboats down the Mississippi River to the mouth of the Arkansas River then to Fort Smith, Arkansas.

The southern Choctaws were gathered and transported to Vicksburg, Mississippi, where they traveled up the Red and Ouachita (then called the Little Arkansas) Rivers to about where Camden, Arkansas, is now located. Then they were hauled by wagons to Indian Territory.

The first steamboats were to leave Memphis and Vicksburg in November of 1831. The delivery of the Choctaws to Memphis and Vicksburg was slowed down tremendously when an outbreak of cholera was reported. The wagoneers hired to transport the Indians were scared by the outbreak of cholera and quit in mid-journey. The Choctaws had to drive themselves. Before the Choctaws arrived in Memphis and Vicksburg, the United States government canceled the order for steamboats because it would be cheaper to transport the Indians all the way by wagons.

By November 1831, a large group of the Choctaws were gathered on the west side of the Mississippi River across from Memphis and Vicksburg. Heavy rains caused the heavily loaded, army wagons to sink down to their floorboards in the mud. This moving problem caused the United States government, under pressure from the residents of Vicksburg and Memphis, to provide steamboats for the Indians.

The government agents announced that any Choctaw willing to walk to the new lands would be furnished guides, food and $10. About 300 Choctaws agreed to the plan and were dispatched from Vicksburg under the direction of a team of four guides.

In mid-November, four draft boats -- Reindeer, Walter Scott, Talma and Cleopatra -- began transporting the Choctaws to the Indian Territory. Reindeer and Walter Scott proceeded down the Mississippi to the mouth of the Arkansas River and then started up the river toward Fort Smith. Sixty miles up the Arkansas River from the Mississippi River, the two steamers were halted, and the Indians were pulled off the boat to make room for a contingent of soldiers.

On that day, one of the worst blizzards in history struck, plunging temperatures to below freezing and coating the landscape with sleet and ice. There were only 60 small army tents to house the 2,000 Choctaw men, women and children, most of whom had only the clothing they were wearing and no food. Many of the Choctaws died during the eight days of waiting for the government to send 40 wagons and food. After arrival, the wagons carried the sick while the others walked on to Little Rock, then westward to Skullyville on the Canadian River.

The Choctaws on the Talma and Cleopatra steamboats had gone up the Little Arkansas River (also known as Ouachita) as far as Monroe, Louisiana. They were held up at Monroe because the guides and the 300 Choctaws who had chosen to walk were lost in the swamps of northeastern Louisiana. While the Choctaws aboard the Talma and the Cleopatra waited at Monroe, a rescue party brought the 300 lost Indians to the river post.

After developing problems, the Talma turned back to Vicksburg, leaving only the Cleopatra to transport 1,300 Choctaws up the river. After making several trips, the Cleopatra landed the Indians at a place near the present location of Camden, Arkansas.

From Camden, the Indians were forced to walk overland to their new land. Despite all of their many problems and hardships, this group arrived at a location just northeast of the present city of Horatio, Arkansas, in early January 1832. However, at this point, they were forced by government agencies to make camp until federal agents checked the Indians into their new lands. So the Choctaws camped at Camden from January until late March because the federal agents took so long.

During this three-month period, food supplies

were extremely short. As a result, the Choctaws suffered from hunger, dysentery, pneumonia, influenza and malnutrition.

In late March, a temporary post was set up at "Eagle" (now Eagletown on the Mountain Fork River). The Choctaws were allowed to spread out into the tribe's new land. About 200 had died, so 1,100 checked in at Eagle.

The second phase of the migration was only slightly better handled by the United States government. The elements again interfered with the Removal.

The Choctaws that were loaded at Memphis had reached Arkansas Post. They were told that the steamboats could not go on because of flood conditions. The 3,000 Choctaws were forced to walk from Arkansas Post to Little Rock. At one point, the flooding was so bad the Indians had to walk more than 30 miles through flood waters ranging from knee deep to waist deep.

When the group struggled into Little Rock, an army captain was so disturbed by their treatment that he commandeered enough army wagons to transport the Choctaws to Skullyville.

The southern route went smoother, partially because some of the richer Choctaws (the Joneses, Doaks, Pitchlynns, Harrises) had purchased wagons. The Choctaws already in Indian Territory brought wagons to the Camden landing when the steamers arrived with the incoming Choctaws.

The first groups of the 17,000 Choctaws were all in their new land by early 1834. In 1836, another 4,000 of the 12,000 Choctaws in Mississippi found the white man's law too oppressive and joined their brothers in the west. So ended the Choctaw "Trail of Tears."

Disaster and death for the old, the sick and the infants marked all removal trails. Corruption and inefficiency in the U.S. War Department toward providing transportation, food and supplies made the problems worse. Spoiled meat and grain caused dysentery; cholera outbreaks weakened and killed Indians. The blizzard of 1831-1832 reduced the number of Choctaw immigrants reaching Indian Territory.

Sick, hungry and bitter, the Indians slowly arrived in eastern Oklahoma. Old and new problems added to the difficulties of adjustment. Internal differences had to be faced. The uniting of different tribes in one geographical area complicated adjustment. The Chickasaws and the Choctaws merged (1837-1855). The Creeks and Seminoles meshed in 1833-1856. Yet many tribes did not want to exist under another tribe's government. The problems were settled when the tribes were allowed to separate into five separate Indian land areas.

After writing its first constitution in 1826 before the Removal, the Choctaws made many changes in its basic law between 1834 and 1860 following Removal. A second constitution written at Skullyville in 1857 abolished the office of district chief and established a national governor. These agreements were opposed by a group which wrote a new constitution at Doaksville and set up a rival government. The compromise constitution of 1860 made use of the older constitution's organization with district chiefs and courts, but included from the new constitution a new national government with a two-house general council, a principal chief, and a supreme court.

As in the other governments of the "Five Tribes," the Choctaws basic law was democratic, with wide suffrage and lenient eligibility for holding office. The constitution provided sharp separation of legislature, executive and judicial functions. The Bill of Rights included guarantees of trial by jury, religious liberty and freedom of assembly.

The Choctaws in eastern Oklahoma were divided into the same districts they had in Mississippi. Each was governed by a chief elected every four years by the citizens of the district. The three chiefs met annually with members of the General Council (the legislative body) to make the laws and examine their relations with the United States. From 1837 to 1855, the Chickasaws merged and became a fourth district.

After 1855, the area in the fourth district became the independent Chickasaw Nation.

Under the constitution, the Principal Chief was elected by the people for a two-year term. A constitutional provision disqualified him from serving more than two successive terms. The candidate for chief had to be a free, male citizen; 30 years-old; a lineal descendant of the Choctaw or Chickasaw race; and a resident of the nation for at least five years preceding his election. He had the power to enforce the laws, command the militia, convene special sessions of the General Council and fill all vacancies in elective offices by temporary appointments that remained in force until the next general election. In the event of his death, he was succeeded by the president of the senate, who handled the chief's function when the chief was absent or temporarily incapacitated.

According to custom, the Council entrusted the chief with immense discretionary power in the administration of the contingent fund, appointments

often subject to the approval of the senate, representing the nation in lawsuits and in relations with the United States. Through his messages to the Council, he also exerted great power over lawmaking. Originally, he was paid an annual salary of $1,000. That increased in 1883 to $2,000.

After the Principal chief had served his constitutional limit of two terms in succession, he was commonly elected to the council where the prestige and experience he had acquired as chief made him a leading member. He usually sought election as Principal chief for a third term as soon as the constitutional disability had expired.

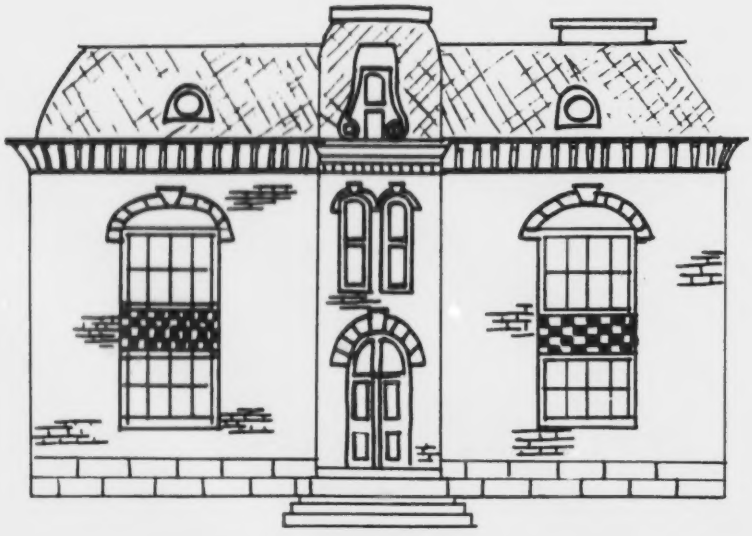
The other executive officials of the Choctaw Nation -- the Principal chief's "cabinet" -- were the national secretary, treasurer, auditor and attorney. The Principal Chief was often referred to as the governor. Strictly speaking, these national officers did not constitute a cabinet, for they were elected by the people for two-year terms on the years between the chieftain elections. The national officers were subject to removal by the council, and the chief's power of appointment for vacancies occurring in elective offices put them somewhat under his control.

The national secretary was entrusted with the seal and the tribe's public documents. The national treasurer had control of the disbursement of funds. The national attorney was expected to give legal advice to the Principal chief and other officers of the government. The national auditor was originally intended to head the financial administration, and to present financial plans and advice to the General Council. The importance of the auditor's office declined until he became little more than an accountant.

After Removal, the first meeting of the Choctaw Tribal council was held near Tuskahoma where a commodious log council house was erected in 1839. The first capitol of the Choctaw Nation was named *Nanih Waiya* in memory of a sacred mound back in Mississippi.

In 1833, the General Council made an appropriation for the erection of a substantial brick building, the Tuskahoma Capitol House located about two miles northeast of the site of the old *Nanih Waiya* Council House. The Choctaw Council House, and the 2,700 acres surrounding it, is the only Indian Council House still under the ownership of an Indian tribe.

Since 1884, the old Choctaw Council House near Tuskahoma has been the scene of many events knit into the very fibers of the Choctaw people. The last Council House near Tuskahoma is a symbol of their pride, their love for educating their children and desire for following an organized government for the general welfare of their nation.



CAPITOL OF CHOCTAW NATION AT TUSKAHOMA -- 1883

EARLY DAY LIFE-STYLES

Children: The children grew up in unrestrained freedom. Discipline was administered by the mothers to the girls, and the maternal uncle had control of the boys. Neither boys nor girls were allowed to carry burdens but were encouraged to run and play to make them agile. The boys roamed through the woods, shooting bows and arrows at birds and small animals. They wrestled and participated in feats of skill.

Birth: The Choctaws lived in a matriarchal society. The father had no control over his own children, who were under the supervision of their oldest maternal uncle. Chieftainship passed from uncle to nephew rather than from father to son.

When a girl was with child, during the last days before the baby was born, and for eight days thereafter if the baby was a girl, the man was to eat nothing but the evening meal.

Adoption was common and indicated by the simple process of allowing the adopted child to eat from the family bowl.

Naming: Choctaw children received their name from something connected with their early life or from animals. Later, the boys received a new name as a recognition for some special achievement or personal characteristic.

The Choctaws were reluctant to pronounce their own names. The wife was forbidden to speak the name of her husband; she referred to him by the name of her child, "Running Wolf's father."

Marriage: When a Choctaw man decided to marry a certain girl, he confided in his mother or if she was not living, his nearest female relative. She in turn talked with the girl's mother or her nearest living female relative. If the two women agreed, they visited the chiefs or heads of the two "*ogla*," or families, to get their consent for the union. As a man was not allowed to marry a girl who belonged to his *ogla*, often the women were obliged to make a long journey before seeing the two chiefs, whose villages were frequently a considerable distance apart.

After all necessary arrangements had been made a day was fixed for the marriage.

Religion: The religious traditions of the tribe were centered around the huge fortified mound of *Nanih Waya*, or "sloping hill." It was located on the northern frontier of the Choctaw settlement in the present county of Winston, Mississippi. It was probably designed to protect them against the Chickasaws.

The earliest description declared it to be a mound 40 to 50 feet high, and covered (at the base) about an acre. It was protected by a circular wall, 10 feet in height, and 30 to 40 feet in width, enclosing an area of about one square mile. Inside this enclosure, a lower mound was used as a burial place.

The fundamental belief in immortality was obvious in the burial customs, the most curious and the most distinctive of all Choctaw ceremonies.

When a member of the tribe died, the body was covered with skins and bark and placed on an elevated platform which was erected near his house for that purpose. Even if the death occurred far from home, the body was carefully brought back and placed near the house.

Beside the corpse were placed food and drink, a change of clothing, and favorite utensils and ornaments which would be needed by the spirit in its long journey to the other world. A dog was killed to provide the deceased with a companion, and after the introduction of horses, ponies were also sacrificed so that the spirit might ride. For the first few days, a fire was kept constantly burning to furnish light and warmth for the journey.

The body remained upon the scaffold for a fixed period which varied from one month to six months according to local customs. The period of mourning depended upon the age of the deceased. For a child or young person, it was about three months, but for an older person, such as, one's mother or father, mourning lasted from six months to a year. During this time, the relatives returned to the foot of the platform to wail and mourn. In warm weather, the stench from the decomposing body became so intolerable that the women sometimes fainted while performing the ceremony.

When the body had remained upon the scaffold for the specified time, a bone picker was summoned, and all the relatives and friends were invited for the last rites. These undertakers were tattooed in a distinctive manner and allowed their fingernails to grow long to aid them in their work.

The mourners surrounded the scaffold wailing and weeping while the undertaker ascended the platform. With his long fingernails, he thoroughly cleaned the bones of the putrefied flesh. The bones were then passed down to the waiting relatives. The skull was painted with vermilion, and the

articles were carefully placed in a coffin constructed of bark and cane. The flesh was left on the scaffolding.

With much ceremonial wailing, the hamper of bones was borne to the village bone house, a structure built on poles and surrounded by a palisade. There it was placed in a row with other coffins. The mourners returned to the house, where all participated in a feast presided over by the bone-picker.

During the next three-day ceremony, the mourners cried or wailed three times a day: at sunrise, noon and sunset. While wailing, they wrapped blankets around their heads and sat or knelt upon the ground. During these three days, the friends of the mourners gathered and began dancing and feasting. At the expiration of the time, they ceased weeping and joined in the festivities which continued another day.

Once or twice a year, a mourning ceremony involving the entire settlement was held. The hampers of bones were all removed at this time, then returned at the close of the ceremony. When the charnel house became full, the bones were buried. Sometimes the earth was placed over it to form a mound, and sometimes the bones of several villages were placed in one heap and covered with soil.

Medicine: The Choctaws learned from trial and error which plants were helpful for curing illnesses and which plants the sick animals were eating. Remedies that worked were handed down to the next generation. Usually, one person knew more remedies than anyone else. The Choctaws would come to him for help, and he was thus given the title "Indian Doctor."

There were Medicine Men who served as official priests in the Choctaw Nation. Treating disease, supplying charms to the lovelorn and causing harm to enemies were part of the priest's duties.

The belief in witches and evil spirits protected the Medicine Man from the possible consequences of his failures and provided a reason for tragedy. Choctaw Medicine Men were allowed to put an incurably ill person out of his misery by strangulation.

Upon the death of a patient, the witch who caused the misery and death was named by the Medicine Man. Usually, the chosen victim was an older woman who lived alone and/or had few relatives or little position in the tribe. The relatives of the dead took revenge by shooting the proclaimed witch. Witchcraft was practiced by both men and women. It was never definitely known whether a person possessed the power to bewitch or when he was making use of it.

Individuals practicing witchcraft, according to Choctaw beliefs, could eliminate internal organs at night thus reducing their weight to so great an extent that they could fly at night to harm Indians they did not like. Several spirits no larger than a man's thumb accompanied the witch to the individual's house. The witch would point toward the person indicating to the little spirits that they could touch the person and then do mischief about the place. The witch was able to pass through cracks and could easily reach places not accessible to a larger being. After directing the little spirits to remain behind and continue their work, the wizard would fly back to his village and again assume his original form.

When the Choctaw was wounded by a bullet or arrow, the medicine man first sucked the wound, then spat out the blood. He used root powder to dry and heal the wound and to prevent infection. No lint or compress was used in dressing the wound.

For toothaches, the Choctaws chewed the bark of the buttonbush. Bark of the prickly ash was placed in a cavity to stop the pain of a toothache.

Choctaws made use of steam cabinets into which were boiled all sorts of sweet-smelling herbs. Vapor filled with essence and salt of these herbs entered the patient's body through pores and through his nose. Strength was thus restored. This cured many malfunctions including the effects of overeating.

The flowering ash or "private tree" had bark with antiseptic quality. The bark was boiled in water and the extract was used to bathe wounds.

Miscellaneous remedies were numerous. Mullein leaves were also used as a poultice for headaches. Pine pitch was mixed with grease and tallow to make a salve for treating wounds resulting from splinters and thorns. The inside bark of pine saplings made an effective medicine for diarrhea. Rabbit tobacco (called life everlasting by the whites) was made into an infusion and was drunk in cases of fever. It was also used as a tobacco substitute.

Jerusalem oak, or wormwood, was made into a kind of candy and fed to children to get rid of worms. Pink root was added to whiskey and used to "build up the system." It was weakened and sugar was added when it was given to children.

Equal parts of honey, butter, and juice of the

green vines and leaves of the pole bean were steamed together very slowly until the mixture formed a soft salve. The salve was used to cure skin cancer. Persons using the cancer cure were to refrain from use of alcoholic beverages and fats.

Food and Cooking: At the time the Spanish encountered the Choctaws, these Indians were an agricultural people who cultivated corn, beans, squash, melons, and pumpkins. They raised enough corn to trade with surrounding tribes. Baskets of cane or reeds and a crude form of pottery typified the Choctaws at this point. They killed game with weapons made of stone, bone, or wood, such as, the primary weapons of spears and bows and arrows.

The Choctaws prepared a favorite dish, *Tash-labona*, by soaking corn for a short time or until the hull had slipped off, leaving the grain of corn as whole as possible. Then they took the corn out and fanned it in a basket (*ufko*) to separate the hulls from the grain of corn. This basket or *ufko* was made of stripped cane. It was about three feet long and 18 inches wide. One half of this basket was flat, having no sides, but started from the center of the length. The sides gradually rose from a fraction of an inch to five inches, one end being five inches in height. The corn was fanned and the grains all went to the end with the sides while the hulls were blown off the flat end. After the hulls were all disposed of, the corn was put in a kettle with lots of water. Pieces of fresh pork were salted until it was thick.

With *Ta-fula,* the same process was followed as with *Tash-labona,* only the corn was beaten until the grains of corn were broken into three or four pieces. The hulls were then separated from the grains, followed by cooking with beans, wood ashes or in any other way. Meat was not cooked with *Ta-Fula*. The women used plenty of water and boiled it down until there was a lot of juice.

Clothing: Men wore a yard-long buckskin breechcloth while women wrapped themselves in a skirt of similar material. Both wore moccasins and leggins. In winter, they wore robes of fur, feathers or bark. Ornaments were beads of nuts, seeds, bones, shells, and colored stones.

Men wore their hair long enough to enable them to make two braids, one on each side of the head. In front, the hair was cut straight across above the eyebrow. Women allowed their hair to grow very long. Feathers were also used in their hair; the kind and size of the feather denoted rank or status of the person wearing it.

Both men and women painted their faces, especially when dressed for dancing. Blue, red, yellow, and green were the colors primarily used. There were no special designs, and no combination of colors had any specific meaning. One of the favorite patterns was a yellow crescent outlined in blue which was painted on both cheeks. This design was painted on both men and women and represented a new moon in the dark blue sky. Tattooing was practiced by both men and women but only to a very limited extent. Sometimes shoulders and faces were tattooed, but no other part of the body was ever marked.

The Choctaw method of tattooing was most interesting. A needle was used to puncture the skin, and soot from a yellow-pine fire was rubbed over the surface. This soot was then wiped off and more soot was rubbed in to make certain that the punctures were filled. The soot gave a bluish tinge to the dots, and no other substance or color was ever employed.

Homes: Their early houses were much like the log cabin of the white pioneers. To construct them, they placed poles upright in the ground about 18 inches apart. They used strong vines to weave between the poles and join them together. Clay was mixed and daubed into the vine network to provide protection from the weather. Roofs were sloping and covered with bark, and a hole was left in each gable end to let out smoke from the fireplace where cooking was done.

Schools: From 1841-43, the General Council provided funds for the building and maintenance of three academies for boys and five for girls. The boarding schools were placed under the supervision of different mission boards -- Presbyterian, Methodists, and Baptist -- which furnished the teachers and paid part of the expenses of the schools.

The boys were taught manual labor and farming. The girls were taught housekeeping, laundering, and sewing.

Arts and Crafts: The only colors used by Choctaws in making baskets were yellow, red and black. These, together with the natural cane, gave them four colors to combine in their work. They made their dye from roots and bark. The Choctaw people used a white clay for their pottery that was found under a superstratum of

yellow clay and sand along the river banks. No sand or pulverized shell was used.

The clay was moistened and kneaded until the mass was uniformly damp. The object was then molded and allowed to dry. The decoration was added; the object was then burned in a bed of hot ashes and glowing coals. When thoroughly burned, it turned rather dark in color. When it was removed from the fire, the pot was immediately immersed in a bowl of grease which was absorbed by the clay. This caused the clay to turn dark and shiny. The clay was fashioned into clay pipes and pottery bowls.

The Choctaw believed that no person, except the one making the object, should see it until it was removed from the fire. If another person chanced to look on an object while it was being made or before it was burned, the tribe believed it would crack as soon as it was placed near the fire.

The Choctaws had several uses for leather, and preparing the skins was a lengthy process. If a skin was to be tanned soft without hair, a hole was dug in the ground. The size of the hole was determined by the number of skins to be tanned. The walls and bottom of the hole were made smooth and water was poured in. The skins were put into the water and left overnight. After the skin had become sufficiently softened, it was taken from the water and spread over a beam. Then the hair was removed by a drawknife. (Stone or bone were formerly used as a knife.)

After the hair was removed, the skin was placed in a mortar (a hole in a log). Eggs and cornmeal mixed with water were poured over the skin, and the skin was then thoroughly beaten with a wooden pestle. The skin was wrung dry, and several holes were cut around the edge. Cords were tied through these holes, and the skin was stretched between two posts. The skin was scraped again until all particles of flesh were removed; then it was left to dry. To soften the skin, it was pulled back and forth over a rounded stake in the ground. This process of tanning left the skin soft and white.

If the hair was to be left on the skin, the skin was first softened with clear water. It was then spread over a beam and scraped to remove all flesh. The inside was thoroughly rubbed with eggs, cornmeal, and water, being careful not to wet the fur. When it was dry, it was pulled back and forth over a stake so that it remained soft. The leather was then cut into straps for carrying baskets or narrow strips for the ball clubs and drum heads. The skins were taken from deer, cow, sheep, raccoon, and goat.

Of necessity, Indians used materials that were readily available to them for their crafts. One of these materials was wood. In food preparation, a wooden mortar and pestle were used to crush sassafras leaves for soup, crush corn into meal or pound grains of rice to remove the chaff.

Wood was also made into handles for the bone, stone, or metal scrapers used in tanning the leather.

The only musical instrument known to the Choctaw was the drum. It was made from black gum tree and was 30 inches high and 15 inches in diameter and was less than two inches thick. The drum head consisted of untanned goat skin stretched over the open end while it was wet and pliable. Then it was passed around a loop one-half inch thick. Another loop was passed over the first.

The dugout, a form of boat transportation, was also made of wood. A large tree was chosen which would make a good boat.

The primitive blowgun was used in hunting squirrels, rabbits, and various birds. It was about seven feet long and was made from a single piece of cane formed into a tube by perforation of the joints. The tube would then have a smooth bore of uniform diameter throughout. The darts were made either of small slender canes or pieces of hard, yellow pine sharpened at one end. The lower end was wrapped with a narrow band of cloth with a frayed edge. This expanded and filled the bore of the gun much better than feathers. Since this was a very tedious craft, very few Indians make blowguns now. The sticks were termed as a pair, and when one was broken, it was never replaced by an odd stick.

Festivities: The Choctaws had favorite games and dances used frequently during ceremonies. Dances of the Choctaws imitated the eagle, deer, buffalo, alligator, bison, bear, turkey and snakes. Masks were worn representing the animal being portrayed.

In the Alligator Dance, some of the Choctaw took the head of the alligator, others represented things that alligator might eat, and the grotesque antics of the animal were the dance.

The Dance of the Young People is now obsolete. However, the Small Corn Dance and War Dance are still performed.

The dances started in the afternoon. The

performers dressed in their best regalia. They used about 40 metal bells as big as fish for a belt. Besides the big bells, they wore smaller bells all over themselves. They enjoyed the loud noise and some even carried rattles, pistols or a war club.

The drummer stretched a deer skin over an earthen pot or kettle and beat it with one stick while the performers danced around him. The Choctaw songs had only five or six words, which were repeated over and over. They danced until they fell asleep.

Among the most popular Choctaw dances were the Tick Dance, the Takeaway Dance, the Drum Dance and the Snake Dance. The Tick Dance was a slow dance dedicated to the detested, lowly parasite. The Takeaway Dance portrayed partners being split when a boy takes the girl dancing with another boy. In the highly symbolic Corn Dance, girls formed one line and boys, another. Traditionally, the dance culminated in the serving of a dish called *Pashofa* to the dancers. The dish was composed of cracked corn and pork cooked together in an iron pot over an open fire for many hours.

The Duck Dance honored the bird that contributed much to the everyday living of the Indian. The fast Drum Dance began with a single line. Partners were then formed from within the group. A winding line of dancers in the Snake Dance honored the reptile as a friend of the Indian.

The Tick Dance was begun by the dancers locking arms and forming straight lines. First they moved forward two or three steps, then backward, but they gradually advanced. When they took the forward step they stamped with the right foot as if crushing ticks on the ground. At the same time, they looked down, supposedly at the doomed insects.

In the Dance Go-and-Come, everyone locked arms, and the line moved sideways, first in one direction, then in the opposite but never backward or forward. If there were too many dancers for a single line, additional lines were formed. Everyone in the group sang the song for this particular dance.

The Snake Dance was quite popular among the Choctaw. The dancers formed a single line, either grasping hands or holding on the shoulder of the dancer immediately in front. First came the men, then the women, and lastly the boys and girls. The first man in the line was naturally the leader; he moved along in a serpentine course, all dancers followed closely behind. Gradually, he led the dancers around and around until finally the line became coiled, resembling a snake. Soon the coil became so close it was impossible to move. The participants then released their hold on one another and ceased dancing.

Games consisted of athletic contests of skill, such as wrestling, bow and arrow shoots, and the Choctaw ball game, a favorite sport often played by teams representing the towns or districts. This game could be called the national sport of the Choctaws, and it is still sometimes played by groups at a ceremonial or festivals.

One of the oldest Choctaw games is *Nakelomi.* The 12 players knelt or sat on the ground in two rows, or "sides", facing each other with six players in each row. Seven hats were placed on the ground in a line between the two rows of players. The player who started the game was always at one end of his row. He held a small stone or shot in one hand, and with his other hand, he lifted the hats in order, placing the small stone or shot under which hat it laid. During the entire performance, he sang a particular song. After the stone or shot had been placed, the player opposite him guessed under which hat it laid. If he did not succeed in three guesses, the leader removed the object and again hid under the same or another hat. Then the second player on the opposite side had three guesses. If a player guessed under which hat the object was hidden, he in turn became the leader.

Tolik, another popular game, used two stakes, each about 10 feet high and only a few inches in diameter, and a ball. The players were divided into two equal groups or sides, which were designated as "A" and "B." The two stakes served as goals which were placed about 200 feet apart. One third of "A" players were on the "B" side of the field, and one third of the "B" players were near their opponent's goal. One player belonging to each side remained in the middle of the field. The ball was put in play by being thrown or held while the player endeavored to reach his opponent's goal. To score a point, a player was required to touch the goal post with the ball, or if the ball was thrown and hit the post, the play likewise counted. The first side to score a chosen number of points won the game.

Of all of their community activities, the Choctaw entered the most enthusiastically into their native ball game, or *Ishtaboli.* The ball was made of deer skin and was handled by means of *tivo kapucka,* or hickory sticks about three feet

long. One end of the stick was trimmed flat and bent back into a oblong loop across which a web of raccoon skin thongs was laced to form a sort of cup.

Two goals were erected at a distance of about 200 or 300 yards from each other. Each pole consisted of two halves of a split log planted in the ground about six feet apart. The split side faced the playing field, and it was held in position by a traverse pole.

The players scored points by scooping up the ball with *kapucka*, and tossing it against their own goal post. The score required to win was sometimes fixed as high as 100 points. Games were matched against neighboring settlements or even neighboring tribes. Two men were sometimes selected as champions and given the privilege of choosing the players alternately throughout the tribe. Almost any number of players could participate, and almost any means of stopping an opponent was legitimate.

The women took care of the bets on the *Ishtaboli* and they encouraged their men by dancing. The night before the game was played, the Ball Play Dance was performed. The medicine men of the opposing sides pitted their magic charms against each other. This went on all night. Serious injury and death sometimes resulted from this game.

The women participated in a similar game played with a larger ball which was caught and carried with the hand.

Another game, *Ulth Chuppih* or *Alhchahpi*, was played regularly. Each opponent was provided with a pole. A small rounded stone was rolled down a clay alley. One opponent tried to strike the rolling stone of the other opponent, while the other tried to hit the opponents in an effort to protect his stone.

Any number of players could play the Corn Game at the same time, but usually there were only two. Each player needed five to eight kernels of corn, blackened on one side. Holding all the grains in one hand, the players tossed them on the ground, each player having three throws. The winner made the greatest number of points in the aggregate. Each "black" kernel counted one point; all "white" kernels counted either five or seven points, according to the number of kernels used.

Another common way to enjoy leisure time was playing marble games. Bets consisted of anything available from pocket knives, to ponies and saddles. Five marbles were placed in a square, one marble at each corner and one in the center. Each player shot in turn from about 20 to 25 paces from the square. The one who knocked all the marbles out of the square, or who knocked out the center marble was the winner.

During the hot months of the year, a favorite pastime of the boys and men was trying to swim a wide stream to a certain point on the opposite bank, blindfolded. The first man to reach the goal was declared the winner.

Another amusement involving boys and young men was rolling down hills while wrapped and tied in blankets or skins. The first one to reach a certain line was the winner.

The Choctaws also enjoyed swimming. One game, called the Alligator, was begun by everyone starting to undress at the same time. The one who undressed last and jumped in the water was to begin the game. If anyone was caught with any part of their body above water, he was called chicken and was put out of the game. If caught underwater, the trapped boy could not struggle but had to stay under water as long as possible until one of the other players had to go up for air. No one under 18 was allowed to participate in the game, and the ability to swim was a mandatory requirement.

Government: Punishment for breaking the law included fines, whipping and death. No jails were built in early years for Choctaws, and their use was never common. It was a matter of honor for one who was accused of breaking the law to appear for trial and to suffer such punishment as the courts might decree. If a Choctaw man was charged with a crime and failed to come to court, he was stigmatized as a coward. If a sentence of death was pronounced by the Court, the Choctaw was allowed to go free for a period of time. As a matter of honor, he would appear at the appointed hour to suffer the penalty of death by the shot of a rifle.

Murder was the worst crime recognized by the Choctaws, and the life of the murderer was invariably claimed by the friends or relatives of the victim. It is said that murderers seldom attempted to escape, holding it a duty to their families to receive the punishment of death. To attempt to escape was regarded as a cowardly act, reflecting on every member of the family. If, however, a murderer did succeed in escaping, another member of the family usually was required to die in his stead.

MYTHS AND LEGENDS

Legend of Creation

A Superior Being, in the appearance of a red man, came down from above and landed near the center of the Choctaw Nation. He threw up a large mound or hill, called in their language *Nanih Waya* which means "stooping or sloping hill." When this was done, he caused the red people to come out of it, and when he supposed that a sufficient number had come out, he stamped on the ground with his foot. When this signal of his power was given, some of the Indians were partly formed, others were just raising their heads above the mud, emerging into light, and struggling into life. The red people being thus formed from the earth were seated on the area of the hill. Their Creator told them that they should live forever. However, they did not understand him. They asked him what he had said, and he took away the promise of immortality he had given them and told them they would become subject to death.

When the Creator had formed the red people from the ground and fitted the earth for their residence, he told them the earth would bring forth spontaneously the chestnut, hickory nut and acorn for their subsistence. Accordingly, the Choctaws in ancient times lived principally upon these products of the earth. They supposed that it was not until sometime after they had become a people that the corn which now forms a considerable part of their food was discovered by means of a crow.

How Corn Came To The Choctaws

One year a great drought came and soon there was no game for the people to eat. The Choctaw people were faced with starvation.

Two young men who were leaders of their people determined that they would go out and search for food. They made a holy vow that they would find food for their people or die in the attempt.

"Perhaps we have unknowingly done evil and offended the Great Spirit," they said. "If we are unable to find food, perhaps we can give our sins, and the Great Spirit will take away his displeasure and give our people life again."

Wearily, they made a bed on the floor of the forest and they lay down to sleep, each sure in his own mind that he would not awaken.

While they slept, both of the young men had the same dream. Each of them dreamed that he saw a black bird flying overhead, and shot it with his arrow. He cleaned the bird, built a fire, then roasted it. In the dream, both men could smell the sweet fragrance of the roasting fowl, and nothing ever smelled so good.

Just as he was about to eat the bird, he heard a moaning cry. He looked about and, in the path of the moon, he saw a woman who cried out, "Help me! I will die unless you give me some food."

Without stopping to consider his own hunger, each young man gave the dream woman his own roasted bird and watched as she devoured it. As she ate, a great change came over her. She became young and beautiful. Her hair was long and golden like the sun. Her eyes were as blue as summer skies. Her gown swirled in green folds around her body, and she wore a string of pearls that reached almost to the ground. She held out her hand to the young man and said, "You have saved my life, and I shall reward you. Meet me here a year from this time." With no further word, she vanished in the moon's path.

Each young man awoke the next morning feeling young and whole again and ready to tell the other what he had dreamed. Imagine their surprise when one started to tell the other, only to have him interrupt and say, "I know, my brother, for I dreamed the same thing." Surely this was no ordinary dream, but a vision sent from the Great Spirit, they concluded.

They knew that things had changed for the better when they started back to camp and discovered enough deer to take care of their starving people.

The year passed, and the young men kept the words of the dream woman in their hearts. They kept the time with bundles of sticks, throwing away a stick each day until they knew that the time was coming when they were to keep their meeting with the beautiful woman of their dreams.

When the time came, they hurried to the spot where they had camped a year before, but no one was there. "It was only a dream after all," they told each other sadly. Then, as they looked toward the path of the moon, they saw a plant they had never seen before. It was tall and green with something which they supposed to be fruit growing from it. Long, golden, silky threads came from the fruit which reminded them of the golden hair of the woman just as the large green leaves reminded them of her gown. They plucked the fruit and pulled aside the golden silk to see that there were

many rows of grain like her pearls.

"The dream woman has sent us a gift to remind us of her," one said. "This is *toncha*, or corn," the other said, "and truly it is a gift of the Great Spirit."

The young men roasted the ear of corn and found it was very good. They tried many ways of preparing the corn, and it was delicious every time. "Never again will we be dependent on animals for food. We can grow the *toncha*, and it will sustain us," they said. They resolved that in the future when the corn was in the roasting ear stage each year, they would hold the Green Corn Dance to honor the woman of their dreams who had brought them the gift of corn.

The Hunter Who Became A Deer

One night a hunter killed a doe, and soon afterward fell asleep near the carcass. The next morning, just at sunrise, the hunter was surprised and startled to see the doe raise her head and speak, asking him to go with her to her home. At first, he was so surprised that he did not know what to reply, so the doe again asked him whether he would go. Then the hunter said that he would go with her, although he had no idea where she would lead him.

So they started, and the doe led the hunter through forests and over high mountains until at last they reached a large hole under a rock which they entered. Here, the hunter was led before the king of all the deer. He was an immense buck with huge antlers and a large black spot on his back. Soon the hunter became drowsy and finally he fell asleep.

Now, all around the cave were piles of deer's feet, antlers, and skin. While the hunter was asleep, the deer endeavored to fit deer feet to his hands and feet. After several unsuccessful attempts, the fourth set proved to be just the right size and was fastened securely on the hunter's hands and feet. Then a skin was found that covered him properly, and finally antlers were fitted to his head. The hunter had become a deer and he walked on four feet just like a deer.

Many days passed. The hunter's mother and all his friends thought he had been killed. One day when they were in the forest, they found his bow and arrows hanging on a branch of the same tree beneath which he had slept beside the body of the doe. All his friends and relatives gathered around the spot and began singing. Suddenly they saw a herd of deer bounding toward them through the forest. The deer circled around the singers. One large buck approached closer than the others, and the singers, rushing forward, caught it. To the great astonishment of all, it spoke. They recognized the voice as that of the lost hunter.

Greatly distressed, the hunter's mother begged her companions to remove from her son the deer skin, antlers and feet, but they told her he would certainly die if they did so. She insisted however, saying she would rather bury her son than have him remain a deer. So her friends began tearing away the skin which already had grown to the hunter's body, and as they continued their efforts to remove it, the blood began to flow. Finally the hunter died. His body was taken back to the village, and he was buried with the ceremony of a great dance.

LESSON PLANS

Grade Level: *5-8 – Lessons 1-10*
Length of Unit: *2-3 Weeks*
Developed by: *Betty Maddux, Sue Dickinson, Ray Tobey, Mickey Montane, Pat Moore*

LESSON ONE: Choctaw Alphabet and Language

OBJECTIVES:

The students will:

- Become familiar with the Choctaw language and picture writing.
- Compare the English alphabet with the Choctaw.

SUGGESTED ACTIVITIES:

The students may:

- Invite a resource person to speak Choctaw. (Students should learn numbers, days of the week and month, and colors.)
- Compare the English alphabet and the Choctaw alphabet.
- Develop a crossword puzzle using Choctaw words.
- Draw a story using picture writing.

LESSON TWO: Family Life

OBJECTIVES:

The students will:

- Know Choctaw clothing.
- Learn how they used painting and tattooing.
- Sample Choctaw food.
- Gain knowledge of hunting.

SUGGESTED ACTIVITIES:

The students may:

- Collect pictures of Choctaw Indians for a class scrapbook.
- Ask an Indian resource person to prepare a Choctaw dish for sampling. Interview the resource person about preparation of fresh and dried food.
- Collect samples of dried crops for a bulletin board.
- Take a field trip to the museum at Tuskahoma, Oklahoma.
- Use ice cream sticks to form a skeleton body. Dress the "body" as Indian men and women using construction paper and crayons.
- Ask an Indian resource person to demonstrate a talk on tattooing.
- Make a mural of animals that were nature signals.
- Use an Indian resource person to explain nature signals.
- Act out a hunting party stalking then killing an animal.
- Ask an Indian resource person to talk about the uses of dead buffalo.
- Write a one-page report on a day in the life of a Choctaw boy or girl.
- Invite Indian resource people to stage a show-and-tell event on Choctaw traditional clothing.
- Ask an Indian resource person to dance in their traditional clothing then teach the students a basic step.

LESSON THREE: Art, Crafts and Music

OBJECTIVES:

The students will:

- Discover the use of the Choctaw tools and utensils.
- Learn techniques of style and media that are unique in Choctaw art work.
- Use available materials to make a craft object.
- Be introduced to Choctaw music.

VOCABULARY:

- Mortars & Pestles
- Scrapers
- Tanning
- Beadwork
- Tools
- Utensils
- Replica
- Instrument

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person about typical Choctaw beadwork designs.
- Make necklaces using a leather strip.

Make clay beads and paint them; then string them on leather strips.

- Graph their own original beadwork designs.
- Use a local Indian artist to demonstrate art styles and media.
- Take a field trip with an Indian resource person to look for red oak and black gum bark, and yellow dock root. Under the Indian resource person's guidance, make the dye in the classroom.
- Learn to use a potter's wheel.
- Make clay objects (perhaps animals and people for a replica of a Choctaw Village).
- Watch the film: "Story of the Peace Pipe: Ceremonial Pipes." Design original pipe symbols for decoration.
- Use dried corn leaves or stalks, plastic strips or construction paper to make baskets.
- Discuss pictures of fans, dolls, baskets, mortars, spoons, pipes and drums. Draw their own pictures or color outline drawings of the fans, baskets, mortars, spoons, pipes and drums.
- Make a mural of different art items.
- Learn to sing or play music for a short song (e.g., "Are You Sleeping?") from an Indian resource person or a tape.
- Make music instruments (e.g., drums from a can covered with vinyl).

Lesson Four: Customs

OBJECTIVES:

The students will:

- Understand why Indians are stereotyped by people who do not understand the Indians' customs.

VOCABULARY:

- Customs
- Stereotype

SUGGESTED ACTIVITIES:

The students may:

- Discuss marriage customs with local Choctaws.
- Write a report comparing past and present marriage customs.
- Have a prominent Choctaw discuss the structure of the Choctaw tribe.

Lesson Five: Games

OBJECTIVES:

The student will:

- Learn how to play Choctaw games.

SUGGESTED ACTIVITIES:

The students may:

- Interview Indian resource people on games and their purpose. Divide into committees. Each committee will discuss one game. They will learn to play it then present it to the class.
- Plan an Indian Olympics event for the whole school.

Lesson Six: Math

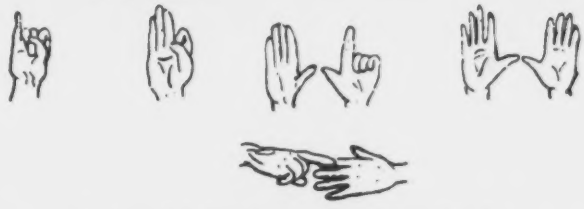
OBJECTIVES:

The students will:

- Demonstrate Choctaw hand counting.

SUGGESTED ACTIVITIES:

- Show how the Choctaws used their hands to count. To hand count, the Choctaw would raise the little finger of the right hand to indicate the number one. Counting from right to left, the raised little finger and ring finger of the right hand were two; the addition of the middle finger was three, etc. Six is indicated by touching the tips of the thumbs together while keeping the fingers of the right hand raised. For 10, the hands are open, palms out and thumbs touching. The left little finger is 50. For counting 60 to 100, the hands are reversed, and the left index finger is drawn along each of the fingers of the right hand.



To count in hundreds, sign 10 and swing the hands downward in an arc to the left. Each swing of the arc from right to left or left to right indicates an additional 100. Normally the Indians do not count high figures of more than several hundreds. Instead they would say, "The buffalo were

as the blades of grass on the prairie." Many hundreds may also be indicated, however, by signing 100, then holding the open left hand across the chest, palm in, and stroking it from wrist to tips of fingers with the right hand. Each stroke of the right hand represents an additional 100.

Lesson Seven: Indian Doctor

OBJECTIVES:

The students will:

- Know illnesses brought by the early white man's invasions.
- Increase their understanding of the Indian doctor's role.
- Know plants and how they are used in remedies. (Stress that plants can be poisonous without proper knowledge)

VOCABULARY:

- Remedy
- Herb
- Preparation
- Medicine Man
- Medicine
- Origin
- Sample
- Indian Doctor

SUGGESTED ACTIVITIES:

The students may:

- Compare Indian medicines with "white man's" medicines on a chart.
- Tell children to ask parents about Indian remedies. Write them down and bring them to school.
- Compile a list of remedies. Alphabetize according to the plant used, then make a cross reference alphabetizing according to illness. Try to refer to the original Choctaw name for the remedy.
- Ask Choctaw adults to verify whether the remedies are Choctaw in origin and what the role of the Indian Doctor is. Determine what the difference is between an Indian Doctor and a Medicine Man.
- Find samples of plants used for remedies.
- Name the plant in Choctaw, English and the scientific name.
- Compile a notebook of dried plants used by the Indian Doctor.
- Invite a pharmacist to compare Indian remedies and white man's remedies.

  Example: Aspirin (salicylic acid). Salix means "willow" in Latin. Indians boiled willow bark in water and took it as a tea for relief of headache, fever, and aches and pains. Nearly a century after the white man learned the Indian remedy, aspirin was put on the market.

  Cough syrup at the drug store contains alcohol and a flavoring. Many home remedies recommend whiskey (alcohol) and honey (flavoring) for a cough. Both contain grain alcohol. Rubbing alcohol is poison if taken internally. The Indian medicine may form alcohol as it is boiled.

- Prepare sassafras tea and sample it in class.

Lesson Eight: History

OBJECTIVES:

The students will:

- Gain an awareness of the history of the Choctaw.

SUGGESTED ACTIVITIES:

The students may:

- Make a mural about the Trail of Tears.
- Ask an Indian resource person to describe the Removal.
- Trace the trail of the first Europeans under DeSoto.
- Compare the 1860 Choctaw Bill of Rights with the white man's Bill of Rights.
- Divide Choctaw land west of Arkansas into three districts using a map of Oklahoma.
- Stage a debate about the value of making treaties. The theme of the debate can be found in this paragraph from the Treaty of 1786:

  "The hatchet shall be forever buried, and the peace given by the United States of America, and friendship reestablished between the said states on the one part, and all the Choctaw Nation on the other part, shall be universal; and the contracting parties shall use their utmost endeavors to maintain the peace given as aforesaid, and friendship reestablished."

Lesson Nine: Myths and Legends

OBJECTIVES:

The students will:

- Learn Choctaw beliefs concerning sun, thunder and lightning.
- Recite some of the legends peculiar to the Choctaw heritage.
- Distinguish between fact and fantasy.
- Understand the purpose of legends.

VOCABULARY:

- Legend
- Conveyed
- Value
- Belief

SUGGESTED ACTIVITIES:

The students may:

- Ask resource persons to tell a legend and to explain purpose of legend.
- Analyze real and imaginary aspects of the legend and write a report.
- Write a paper on the emotions and personal qualities of the characters in one legend.
- Analyze the values conveyed by the legend.
- Write a legend about why some dogs have curly hair, etc.
- Recite a legend. (Naturally, the children will leave out certain points which will demonstrate the difficulty of passing history by word of mouth.)
- Choose a favorite Choctaw myth or legend and draw a mural or picture of it.
- Draw a favorite mythical character.
- Dramatize myths and legends.

Lesson Ten: Famous Choctaws

OBJECTIVES:

The students will:

- Express in an oral presentation the names of five famous Choctaw people and what they did.
- Sing a simple song.
- Participate in an Indian dance.

SUGGESTED ACTIVITIES:

The students may:

- List the qualities of greatness of world famous people.
- Write a paper about personal qualities of a famous Choctaw.
- Compare the accomplishments of a famous Choctaw and other famous Americans.
- Students may draw and color the Choctaw Seal or color a prepared copy of the seal.
- Contact the Choctaw Nation in Durant, Oklahoma, and ask for an interview with the Chief, Director of Education, etc.
- Assign research reports on each of the three great Choctaw Chiefs symbolized by the arrows on the Choctaw Seal.
- Color or paint pictures of famous Choctaws.

INTRODUCTION – SECTION 2

SAC & FOX, KICKAPOO, POTAWATOMI

Prepared by the Shawnee Public Schools Team, the materials presented in this section are individual units developed by four different teachers for use at the elementary and secondary levels.

The Social Science Unit on cultural diversity could be adapted for use with all grades, but is specifically aimed at the 7th grade level. The unit could last from 4 to 6 weeks. Much of the unit involves the direct participation of students -- interviewing, researching and making presentations back to the class as they learn about each area. Students will examine things such as stereotypes, barriers of prejudice and misunderstandings between Indian and non-Indians, and qualities which unite all cultures into a common family. They will learn that even though all tribes have their own unique customs and traditions, they share a common bond of "Indianness." Emphasis is on the Potawatomi and Sac & Fox tribes, but teachers could take the basic outline and apply it to the local tribes/tribe in their area. The teacher acts as a resource facilitator and instructor. It is an exciting unit designed to involve students.

The Humanities Unit is aimed at the 8th grade and could last from 6 to 9 weeks. This unit also directly involves all students. The purpose of this unit is to provide information on the American Indian, compare three areas (life style, arts/crafts and music) and relate these to the American Indian. One could take Oklahoma tribes and relate their uniqueness in each of these areas.

The development of each section involved using many Indian resource persons. For example, in the life styles section, Indian resource persons were invited to the school to teach students about certain foods, set up classes in shawl making, etc. In the arts and crafts section, Indian resource persons came to the class and taught various forms of art, beaded work and designs. In the music section, a mini powwow was held throughout the school day, where local Indian persons and singers came to a centralized area, sang various Indian songs and danced. Classes in the school were invited to come to the powwow by class periods and participate in the activity. Total school involvement was accomplished in this way. Also an art exhibit was held at the end of the unit where many of the paintings, drawings, beaded work and shawls were displayed at this time. The total unit was very successful in accomplishing awareness and appreciation.

The Language Art Unit was designed for 5th graders to be used over a period of 2 to 3 weeks. This material is presented to give the student an idea of what a legend is and what it does. For example, in the "Woodpecker Legend" the reader will discover what it means to be "free hearted," and to have a sense of accomplishment from working. In the legend, "Eagle and His Wish," one will understand the symbolism related to the eagle. These are all brief lessons to allow students to think and make decisions that could still relate to their lives today.

The Economics Unit was designed for the 5th grade. Again total class involvement made this unit successful. It's exciting to see how students are creative thinkers and organizers if they are allowed to be.

--- SOCIAL SCIENCES UNIT ---

BACKGROUND INFORMATION ON POTAWATOMIE AND SAC & FOX

Grade Level: *5 – Lessons 1-2*
Length of Unit: *2-3 weeks*
Developed by: *Dorothy Pensoneau*

I. Cultural Diversity illustrated by two tribes
  A. Potawatomie, Sac and Fox
    1. Traditions and legends
    2. Music and art
    3. Agencies and facilities
  B. Sac and Fox

II. Contemporary Problems
  A. Stereotyping
    1. Physical -- skin, eye and hair color
    2. Cultural -- one group of people saying they are better than everyone else.
    3. Social-caste system
  B. Discrimination
    1. Employment
    2. Education (drop-outs, push-outs, value conflict)
    3. Housing
  C. Health
    1. Facilities
    2. Accessibility
    3. Personnel

III. Community Enrichment
  A. Cultural
    1. Powwow
    2. Arts fair
    3. Museum
  B. Local Color
    1. Street Names
    2. Landmarks
    3. Personalities
  C. Arts and Crafts
    1. Art -- painters and sculptors
    2. Jewelry, beadwork, weavers

LESSON PLANS

Grade Level: *7 – Lessons 1-4*
Length of Unit: *4-6 weeks*
Developed by: *Mary Byrd*

Lesson One: Cultural Diversity

OBJECTIVES:

The students will:

- Become acquainted with two local tribes.
- Compare two different Indian cultures.
- Learn about local tribal agencies and facilities.

VOCABULARY:

- Tribe
- Culture
- Poll
- Representation
- Civilized
- Services
- Tradition
- Clan
- Diversity
- Function
- Custom

SUGGESTED ACTIVITIES:

The students may:

- Brainstorm Indian tribes (locally and statewide).
- Poll class for tribal representation.
- Ask two Indian resource people (one from Potawatomi and one from Sac and Fox) to talk about differences in tribal cultures.
- Write a paper comparing the Sac and Fox and the Potawatomi tribes.
- Visit the Bureau of Indian Affairs (BIA), and

the Sac and Fox and Pottawatomi tribal agencies to learn what services are available to Indian people.
- Write a paper describing what agency to call in case of illness, etc.
- Prepare notebooks for each tribe with all information entered as it is gathered.

Lesson Two: Contemporary Problems

OBJECTIVES:

The students will:
- Recognize the unfairness of stereotyping.
- Learn respect for individual differences.
- Gain insight into Indians' problems.

VOCABULARY:
- Stereotyping
- Values
- Dropouts
- Individual
- Determine
- Discrimination
- Conflict
- Push-outs

SUGGESTED ACTIVITIES:

The students may:
- Brainstorm: What is an Indian?
- Write a paper explaining the difficulties Indians have with the white man's school system. Suggest ways to help Indians stay in school.
- Ask a newspaper editor to tell ways Indians can change their stereotyped image by using the newspaper.

Lesson Three: Community Enrichment

OBJECTIVES:

The students will:
- Understand the significance of Indian dances.
- Become aware of local culture and Indian events.
- Recognize the Indian influence in the community.

VOCABULARY:
- Powwow
- Landmark
- Stomp Dance
- Museum
- Gallery
- Artifact

SUGGESTED ACTIVITIES:

The students may:
- Invite dancers to present different Indian dances. They will learn one dance.
- Organize a mini-powwow after two students interview local Indians about how to set up powwow.
- Contact local head dancers and others to explain significance of Indian dances.
- Interview dancer on religious significance of dances.

Lesson Four: Arts and Crafts

OBJECTIVES:

The students will:
- Become acquainted with local artists.
- Learn about different art media.
- Produce an imitation Indian art object.

VOCABULARY:
- Media (art)

SUGGESTED ACTIVITIES:

The students may:
- Visit displays of Indian art and artifacts at Haney's Art Gallery and St. Gregory's College in Shawnee. Prepare a list of local Indian artists.
- Interview each artist on his/her style. Emphasize different media. Ask what makes Indian art "Indian."
- Interview a resource on the Indian Arts Fair in an attempt to set up a fair at the school for parents and students.
- Develop a survey for school's students as a pre-test and post-test to assess the impact of the class' art fair (i.e., have you ever met an Indian artist?)
- Make one art object under guidance of an Indian resource person or artist.

--- HUMANITIES UNIT ---

Grade Level: *8*
Length of Unit: *6-9 weeks*
Developed by: *Phillip Daugherty, Beverly Woodrome, Karen Hurst*

THREE-PRONGED ANALYSIS OF INDIAN LIFE STYLE

I. Tribal Organization
- A. Traditional
  - 1. Governmental organization of tribe
    - a. Role of chiefs
    - b. Role of councils
    - c. Military societies
    - d. Women's role
  - 2. Social organization of tribe
    - a. Roles by importance to tribe family unit
      - i. Role and duties of male
      - ii. Role and duties of female
- B. Contemporary
  - 1. Governmental organization or tribe
    - a. Principal leaders
    - b. Council
    - c. Tribal participation in state and federal government
  - 2. Social activities of tribe

II. Dwellings
- A. Types -- longhouse, thatched hut, hogan, tipi, pueblo, cliff
- B. Construction techniques and materials
- C. Effect of climate on dwelling type

III. Transportation
- A. Types, construction, function and groups using
  - 1. Water vehicles
  - 2. Land vehicles
    - a. Travois
    - b. Toboggan
    - c. Snowshoes
- B. Horse
  - 1. Date Indians began using for transportation
  - 2. Change in Indian lifestyle
  - 3. Decoration and accessories

IV. Implements and Processes
- A. War-related
  - 1. Weaponry -- bows, arrows, spears, war clubs
    - a. Construction and materials
    - b. Function
  - 2. Protective gear -- shields, ghost shirts
  - 3. Acts of courage in battle
  - 4. Recognition for battle prowess -- honor feathers
- B. Hunting methods and accessories
  - 1. Fowl -- eagle trap
  - 2. Fishing
  - 3. Small game
  - 4. Large game (emphasize importance and use)
    - a. Buffalo
    - b. Deer
- C. Cookery
  - 1. Methods of cooking
  - 2. Utensils
  - 3. Recipes
- D. Other household implements, pottery, parfleches, war bonnet cases, hammers, hoes

V. Clothing
- A. Clothing -- breech cloths, shirts, moccasins, leggins
  - 1. Men's
  - 2. Women's
- B. Material and construction -- weaving, tanning, sewing
- C. Decoration -- beadwork, quill work
  - 1. Men
  - 2. Women
- D. Personal ornamentation -- coiffures, chokers, conchas, necklaces, roaches, rosettes, headdresses
  - 1. Men
  - 2. Women

VI. Religion
- A. Animism
- B. Totemism
- C. Introduction of Supreme Being
- D. Religious leaders -- Shamans, medicine men

E. Sacred medicine bundles and sacred arrows
F. Worship in daily life
G. Function of music in religion
H. Dance and ceremonies -- ghost, green corn, sun, victory dances, peyote, calumet, healing ceremonies
I. Function of art in religion

VII. Music

A. Introduction to basic musical elements
   1. Melody -- harmony
   2. Rhythm duration
   3. Intensity volume
   4. Timber (timbre) -- tone color
B. Hands-on instruction in instruments and the construction of instruments
C. Drumming ensemble
   1. Improvised pulse
   2. Actual notation including cross rhythms and polyrhythms
D. Combined musical skills performances -- singing, drumming, dancing, or playing folk instruments
E. Research and discussion of the religious, ceremonial, and social uses of music in regard to life ceremonies (birth, hunting, war, funeral, harvest, fertility)

BACKGROUND INFORMATION ON AMERICAN INDIAN CULTURE

America's first inhabitants came to our land from the continent of Asia 10,000 to 100,000 years ago during the last ice age. These earliest immigrants traveled across a land bridge between Asia and Alaska. This land bridge was submerged under water at the end of the ice age and is now known as the Bering Strait (according to one of the many theories of Indian migration).

Since these early immigrants were hunters, the probable reason for coming to the North American continent was to follow herds of animals migrating to America at that time. The hunters did not realize they were migrating: continents meant nothing to them.

The Indians did not come all at once, but spread their migration over thousands of years. Some came looking for a warmer climate; some, escaping from enemies; and some, seeking food. This is only one of many theories; it is the most popular theory.

Even though the Indians were originally alike, their migration covered thousands of years and resulted in different languages, appearance, customs and ways of living.

Each group chose a familiar environment and adapted themselves to living there. Groups mixed with other groups and grew into large tribes which spread through North America and South America.

The tribes were alike in the fact that certain tribes had the same sort of culture. They lived in the same type of homes, ate the same kind of food, and had the same family life and tribal groupings. These things that made up the everyday life are called "culture." Tribes with similar cultures moved toward common living centers.

At the camp sites of these early people, many blackened stones and animal bones give concrete evidence that they cooked or roasted meat. Since they were on the move, they had no permanent habitation. Fire was used for warmth and to keep away hostile animals. Natural shelters were scarce on the Great Plains, and these roving bands had to endure heat, cold, floods, storms and accidents.

Their only means of transportation was walking. Although horses brought by Spaniards in the 1500's were a part of the game on the plains, these early Americans never domesticated them. They killed horses for food. The bones of dogs or domesticated wolves were found in these camp sites and those animals may have been used as pack animals for moving from one camp site to another and for food in times of scarcity.

Since these hunters had no horses, they had to do their hunting and stalking on foot, using whatever natural aids were available to them. There were two of these natural aids which were used extensively -- the waterholes and the small dry gulches or "*arroyos*."

They would choose a high place about a mile away from a waterhole and set up camp. Then they could watch the waterhole for the arrival of the big animals. When a herd waded in to drink, the hunters would dash to the hole, surround one or two animals and drive them deeper into the holes so their weight would bog them down in mud. Then the hunters could get close to the animal and throw their spears into its head and ribs until it fell. The hunters would have to go into the waterhole

and butcher the animal, removing what hide and carcass they could bring out. These they took to their camp site where they were prepared for food, bone tools, and skin for clothing and homes.

Men were using the plains of western Oklahoma as a hunting range 60 centuries before the great pyramids of Egypt and 90 centuries before the Indians' forced removal to southeastern Oklahoma. The time of big game hunting came to an end in what archaeologists refer to as the "Great Disappearance." Studies indicated that the great bison, the horse and the camel disappeared from the plains by 6,000 B.C. When this happened, Indians entered the period of famine.

Their civilization was already well-developed when the first non-Indians set foot on the soil of the New World. Each tribe had a government structure, well-defined social order, tools, crafts, religion, housing, languages, customs, music, art, architectural and agricultural techniques. The American Indian was quite civilized.

The Indian taught the white man how to survive in this wilderness environment by introducing new foods, methods of hunting and farming and new types of clothing more suited to this land. The Indian would have taught the newcomers more about his culture and lifestyle had the non-Indian been more receptive to ideas other than his own.

Over the centuries, the culture of the Indians has contributed much to our current American culture in history, art, music and literature. Historically speaking, the Indians have fought in all of our wars. Even before our nation was born officially, the Indian fought with the French and English in their struggle for control of this new land. Later, many Indians fought in the Revolutionary War and Civil War. As citizens of the United States, Indians fought beside other Americans in World Wars I and II.

In our own state, the Indian has a large role in history. Indian Territory (now Oklahoma) was the region set aside for the home of the Indians from 1830 to 1906. These Indians had been removed from their homes east of the Mississippi River to the Great Plains to make room for non-Indian settlers on the east. Originally, this area was assigned to the Five Tribes: the Cherokee, Choctaw, Chickasaw, Creek and Seminole. At this time the Indians were allowed to govern themselves.

In 1866, these tribes had to give up the western portion of Indian Territory for other Indians' use. This was partly due to the North's retaliation for some Indian support of the South during the Civil War. Reservations in this area were set aside at various times for the Osage, Arapaho, Cheyenne, Wichita, Kiowa and Comanche.

In 1887, the United States government broke up tribal land holdings.

In 1889, some of the land was opened up for non-Indian settlement.

In 1898, the Indians were brought under United States laws and control, and in 1901 all Indian Territory Indians became United States citizens. In 1924, all other Indians were given their citizenship in the United States.

Languages: The Indians had more than 160 different languages and 1,200 dialects. There are six recognized Indian language families. They are: Algonkin-Wadashan; Hokan-Siouan; Penutian; Nadene; Aztec-Tanoan and Eskimo-Aleut. Most transplanted Indians clung to their own language, even though they tended to adopt the ways of their neighbors because those ways suited the nature of the land.

A detached tribe modified its words to suit its needs but it kept the grammatical structure of the parent language. Distance -- even of a few miles -- could make changes in the language. For example, the Five Nations of the Iroquois were all in contact with each other constantly, all of the same blood, and all essentially under a common government, yet their words for the same things were pronounced quite differently. (Think of the difference in pronunciation of words by people from the northeast and southeast United States).

When man first spoke, he used single words, perhaps grunts accompanied by gestures to complete meaning. When the need arose to express two or more associated ideas, the problem was solved by joining together the words for the separate ideas into a single new word with perhaps a non-essential, syllable left out. Sometimes the original meanings were stretched pretty far. Using this system, Indians had no trouble forming suitable words for things they'd never seen before. For example, they produced a word for steamboat that meant "walks-on-the-water."

The names for most Indian tribes were derived from what other tribes called them or those names that were given by explorers. Their names for themselves almost always meant "the men" or "the people."

Occupations: The job of the Indian man was to provide meat for his people. Game was scattered, so the finding and stalking of it took much time

and effort. When the man was not hunting (which was seldom) he had to make or repair hunting and transportation equipment, which took much time and skill. There was also some time spent for war and defense.

The job of the Indian women was to keep house. Keeping house included carrying water, chopping or gathering firewood, cooking, tanning leather, making clothes, raising children (in some tribes the grandparents tended to the children), gathering vegetables, roots and berries to supplement the diet. The woman also made her own household furniture, utensils, and tools.

Manners and Demeanor: Collectively, Indians were generous and extremely hospitable. They looked with disgust upon the white man who wouldn't share his house, food and pipe with a friend or stranger. Even a declared enemy who came in peace to an Indian lodge was fed and given a place to sleep in complete security.

View of Environment: The white man had a tendency to want to change nature -- destroy forests, dam rivers, build roads. He killed and wasted many of the valuable animals that provided food and clothing to the Indian. The Indian felt at home in the outdoors, his natural environment. He saw living creatures everywhere, observed them, learned their habits, marveled at their techniques of escaping him and their humanlike ways. He felt that the forest was a living thing, even the winds and clouds had unseen supernatural powers. In short, the Indian greatly loved and respected the earth and nature which is best illustrated by traditional Indian legend.

Religion and Superstition: The Indian was very tolerant and respectful of others' beliefs. In fact, the name "Great Spirit" was introduced to him by the non-Indian. (All tribes have always believed in a Supreme Being, but the name used for this Supreme Being was different with each tribe.) Originally, some Indians were unseen power, will or spirit. Great powers existed everywhere in nature. The wind, sun, rain and animals possessed this power which could either help or hinder man. Indians have always adapted to nature and their environment.

Appeals or prayers could be offered to these "spirits" for help, strength or guidance. Some Indians had a special totem or guardian spirit which would look after him. The Indian would usually carry some symbol or representation of this animal with him. In legends, there are many super animals, such as the white buffalo which helped the individual or a whole tribe. (As one investigates different tribes, one will learn that all believed in a "Supreme Being.")

LESSON PLANS

Lesson One: Life Style

OBJECTIVES:

The students will:

- Recognize distinctive elements of traditional Indian culture (similarities and differences compared to white man's culture).
- Form an evaluation of traditional Indian attitudes and the traditional Indian character.
- Evaluate the traditional Indian heritages effect upon the contemporary Indian and his position in life.

VOCABULARY:

- Tradition
- Breechcloths
- Conches
- Prowess
- Heritage
- Culture
- Sacred
- Animism
- Differences
- Pueblo
- Quillwork
- Dug-out
- Headdress
- Costume
- Totemism
- Travois
- Cliff
- Implements
- Customs
- Utensils
- Courage
- Medicine man vs. Indian doctor
- Worship
- Contemporary
- Ornaments
- Function
- Ghost shirt
- Tanning
- Shaman
- Coiffures
- Similarities
- Hogan
- Social organization

SUGGESTED ACTIVITIES:

The students may:

- View films and filmstrips on Indian tradition followed by a written comparison between Indian and non-Indian tradition.
- Research life style topics accompanied by

illustrations and models (i.e., clothing, dancing).
- Build an Indian village for a specified tribe with guidance of Indian resource person.
- Research a ceremony (religious, dance music) and perform it before class under the direction of an Indian resource person.
- Read magazine articles on societal problems and accomplishments of the American Indian today. Analyze in a written report the mass media approach to Indian problems and accomplishments.
- Analyze the heritage of the contemporary Indian and its influence upon him.

Lesson Two: Arts and Crafts

OBJECTIVES:

The students will:
- Be able to recognize Indian forms and describe their significance and use in the Indian culture.
- Be able to recognize the elements that cause Indian art to be distinctive from other cultures and those elements that are similar to other cultures.
- Be able to produce some of the simple forms of beadwork, basketry, and weaving.

VOCABULARY:
- Art Forms
- Art Media
- Art
- Craft

SUGGESTED ACTIVITIES:

The students may:
- Analyze in a written report how a craft can become an art.
- List Indian artists in the town by interviewing art gallery owner.
- Interview local artists on different art media, styles and relationship to traditional and contemporary Indian art.
- Analyze in a written report the differences and similarities in Indian and non-Indian art.
- Interview Indian resource people on the symbolism and meaning in designs of beadwork, basketry and weaving.
- Design beadwork on graph paper to reflect a non-Indian culture.
- Ask an Indian resource person to demonstrate various art forms.

Lesson Three: Music

OBJECTIVES:

The students will:
- Describe the significance of drumming, singing, and dance to the religious, social or political structure of Indian life style.
- Identify music of American Indian origin on the basis of musical elements.
- Perform individually or in small groups basic tribal music using a combination of music skills and instruments.

VOCABULARY:
- Rhythm
- Ceremony
- Tone color
- Resource
- Intensity
- Stomp Dance
- Timber
- Rationalization
- Duration
- Powwow
- Volume

SUGGESTED ACTIVITIES:

The students may:
- Plan an Indian ceremony using traditional clothing, dancing and music. (Ceremony should show authenticity and rationalization for using one ceremony over others.)
- View filmstrip "What is Music" to introduce musical elements.
- Compare in a written report the use of the musical elements in Indian flute playing versus symphony flute playing.
- Interview resource people on the construction of clothing and instruments.
- Pick an instrument to make.
- Interview resource people on drumming techniques and rhythms for a specific dance.
- Ask resource people to teach dances and their significance.

--- LANGUAGE ARTS UNIT ---

Grade Level: *5*
Length of Unit: *2-3 weeks*
Developed by: *Debbie Hogue*

LEGENDS

A. "Kickapoo" Legend
   1. Woodpecker
      a. Acting
      b. Mural
      c. Morals

B. "Nature" Legends
   1. Eagle
   2. Use of feathers
   3. Pride

C. "Songs" as Legends
   1. Indian Love Song
   2. Sign Language

D. "Tipi" Legend
   1. Origin of tipi
   2. Use of tipi
   3. Making a tipi

MYTHS AND LEGENDS

Woodpecker Legend

Once upon a time, grandmother had two beautiful grandchildren. She raised them to womanhood. She tried to explain to them how to dress and how to behave and how to carry on their traditions.

She told them that there were three things that they must do before they were qualified to leave home and marry. If they did not do these things, something would happen to them, and they would become an "outcast", she said.

The grandmother told her two granddaughters to go out into the forest and get some wood. So they did.

The youngest granddaughter brought in an armful of wood. The oldest granddaughter brought in two sticks.

Grandmother looked at the oldest granddaughter and said, "What does this mean?"

The granddaughter said, "I do not like to gather wood. My sister has brought some."

The grandmother said, "You both sit down and eat some soup. Tomorrow we will rise early. There will be a spell cast on you if you don't listen to what your grandmother says."

So early the next morning, she gave them a basket.

"Now go out into the mountains, and pick some berries," she told them. "Each one of you must bring a full basket so that we may eat them and preserve them for the winter." So they left.

The oldest granddaughter returned with a handful of berries. She had a purple mouth. She looked at her grandmother. Her grandmother looked at her with disgust. The grandmother demanded, "What is the meaning of this?"

The granddaughter said, "Well, I got tired and I ate berries."

Late that evening, the other granddaughter came in. Her basket was full. She presented it to her grandmother. She said, "Grandmother, here they are. There are plenty of berries. We shall go sometime and pick some more so you can preserve them for the winter. I have not touched one."

Early the next morning, grandmother told the granddaughters that this would be the last task. "You will each make some bread out of the cornmeal that has been preserved. Each one must make plenty of bread," she said. So they did.

They kneaded the bread and baked it. The oldest granddaughter made two loaves. One was large and one was small. She said, "I will eat the largest one and put the small one in a bowl."

The younger granddaughter said, "Grandmother told us to make plenty."

"Well, I don't care. Mine is large," said the oldest.

"You have made small ones. Why should I make this bread?"

Soon the grandmother came. She saw them. She looked at the bread. She looked at the younger girl and then at the older granddaughter. She said, "What does it take to make you realize what you have done? I am disgusted. The time

has come."

"I have lost everything I had thought of you. The younger granddaughter will stay. She will grow up to be a beautiful maiden. As for you, I will paint your hair red, and you must put on this black cloak of buckskin and your yellow leggins.

"There is the door. You must leave and never return. Hereafter, you have to go out and hunt your food and beg for your food and strive for everything that you get. You have not fulfilled what I have told you and asked of you," the grandmother said.

She opened the flap of her tipi. She said, "Now fly out of here and go. Never to return. You are an "outcast." You shall be a woodpecker."

Eagle and His Wish

An Indian boy used to go up on the peak of a mountain. He used to stretch his arms out toward the valley. He'd look all over. He looked over the trees. He looked toward the sky.

He often wished that he was a bird. He said, "I always wished that I was an eagle. I will ask my grandmother for a wish and find out how I could become an eagle. I will come up here every day." So he spread his arms out and he spoke to the White Father. He said, "Please help me to be an eagle. I wish to be one. They have so much pride and dignity and they are graceful. I want to be one. Let it be me so that I may teach the people and let them use me. I have heard my elders say, 'The eagle has pride in his work and whatever he does and the eagle carries on with pride with their wings.' So now I'm going home and I shall sleep. I'm going into the tipi tonight. I may dream of what I want to be, and maybe my grandparents will permit me to do what I want."

The next morning he arose, but he was not an eagle. Each morning he would go out to the mountain and to the White Father.

Finally one morning his grandmother said, "Where did he go? Where is he? We must find him. Something is wrong." The family went out.

The grandmother and grandfather looked up toward the peak. There they saw an eagle perched. Grandpa said, "Do you think that's him?"

Grandmother said, "I don't know, but I believe it is. We will call to him and if he flies to us we will know it is him." So they called to him.

He flew down over the trees to them. So the eagle spoke. He said, "Now here I am. I am an eagle now. I am graceful. I have pride and dignity.

"Now I have one wish that I want you to carry out. I will spread the word to all Indians of this continent to use me in their hair and to paint and imitate me in their songs and in their dress. Also, they can use me in their ceremonies and whatever they wish to carry on. The Great Spirit has given me this. I shall fly. I shall drop my feathers in the Fall. I shall drop them in the canyons up in the mountains where I land. I will fly to my people all over the country so that you can use me.

"My black hair that I wear. My white paint is on my feathers now. My legs are from my yellow leggins. Now I wish to tell this to carry on to different Indians. We are a proud people and we wish to carry on these legends so our great-grandchildren will remember us. So wherever you go, whatever you do, you will think of me as an Indian. I will carry this with me wherever I go, and I wish to extend this to my grandchildren. So in the near future, they will decorate with feathers and have pride in which to carry on their ceremonials. That is my wish," he concluded.

That's why Indians honor eagles now and dress with feathers for ceremonials.

The Story of The Indian Tipi

A long time ago the Indians lived in caves or made houses from bulrush, cattail, mud and reed. That was in peace time when everything was plentiful, and the Indians were not disturbed and were free to build and hunt wherever they wished. Each tribe built their homes according to their clan, customs and beliefs.

There was an elderly man in this tribe of Indians wondering how he could build a home quickly because he liked to wander around to hunt. Also he thought of the weather - which material could he use that would protect him from the weather and that was plentiful and handy?

That night he went to sleep and was very tired of thinking what to do for his people. All of a sudden, he heard a voice calling out to him saying, "Come on brother!" It was a buffalo. Then came a deer. They both said, "Follow us into the forest, also into the mountains." So he did.

The Indian stood and watched. The buffalo rubbed its horns against the tree and said, "Cut down the straight trees. Strip the bark off until the tree is bare. Now feed me the bark. Now use this bark which is left to tie your poles. Then spread them in a circle with an opening at the top. Now take off our skins or hides and sew them together in a circle and spread them around the poles." The Indian said, "How will I do this?"

Then the buffalo said, "Here is my other brother, the deer. Use his horns to punch holes and use the sinew of our spines to sew with until you have covered each pole. Leave an opening at the top so you may breathe and look at the stars at night and see the North Star of our brother, the bear. The bear will guide you at night and also may light your pathway.

Use my horns to stake the bottom sides of the skin on the poles. But leave an opening facing east so you can always come out in the morning and pray to our Creator. Now my brother, as you go and where you roam, just think of us. Do not destroy us or kill us for nothing. We are your food, clothing and home. We will always be with you wherever you go even to the end. Bless us all times in your prayers and you will gain wisdom and power for your people."

The old man woke up real early the next morning, rejoicing and anxious to call to his warriors, chiefs, and different tribes to tell them of his vision or dream. He said, "I had a wonderful dream about our brothers, the buffalo and the deer. Hurry! Come, we must go into the forest and mountains. Take our bows, arrows and also our horses. We have to hunt some buffaloes and deer and bring them back to skin the animals for food and clothes.

I will also show you and tell you how to build our new homes which we will use from now on. We will be able to move about fast. Go into the forest and pick some straight poles. Strip the bark so we may use the strips to tie the poles at the top. Now we'll form a 'circle' with the poles then stake them down with buffalo horns.

"The women will sew the skins with a deer horn and use sinew for thread until we have covered the poles in a circle, leading an opening at the top and also an opening at the bottom facing east. Then when you get up in the morning you will come out and pray to our Creator. This is what my brothers said. Now go spread the word to our people far and near, also to different tribes."

So today, each tribe uses the tipi for ceremonial purposes, camping and powwows. They are carefully packed and blessed.

The tipi has been used all over the world by different tribes. An Indian's dream came true.

LESSONS

Lesson One: Legends as Moral Teaching

OBJECTIVES:

The students will:

- Show how legends are used to explain nature and the Indians' role in his environment.

VOCABULARY:

- Traditions
- Qualified
- Outcast
- Preserve
- Legend
- Kneaded
- Disgusted
- Cloak
- Myth

SUGGESTED ACTIVITIES:

The students may:

- Read the "Woodpecker Legend," then analyze in written form the meaning of the legend and the lessons depicted.
- Act out the legend. Discuss how each character will talk and how they would walk. For example, a grandmother will walk slowly and talk slowly. Contrast the personalities of the granddaughters. Contrast the grandmother's reaction toward each granddaughter after the tasks were done.
- Use a mural to depict the necessity of all Indian people being productive, working together and showing respect.
- Write a story to teach a lesson (e.g., paying attention in class).
- Interview an Indian resource person about the purpose of legends and characteristics of storytelling. Have that person relate a legend. Students may write a paper telling how to relate stories (characteristics of storytelling).

Lesson Two: Legends as Explanations of Nature

OBJECTIVES:

The students will:

- Develop an understanding of symbolism related to the eagle.
- Gain an insight into pride.

VOCABULARY:

- Peak
- White Father
- Perched
- Graceful

- Dignity
- Elders
- Qualities
- Pride
- Ceremony

SUGGESTED ACTIVITIES:

The students may:

- Read the "Eagle" legend. Write an analysis of the dictionary definitions of pride. Tell which definition fits the legend's intent best.
- Select a Greek myth and contrast its form and subject with the "Eagle" legend.
- Research laws concerning obtaining and possession of eagle feathers.
- Interview an Indian resource person on how the Indians assigned human qualities to animals. (Example: eagle = pride; lion = bravery; opossum = hiding.)
- Research dogs to see whether they have human qualities.
- Write a story about a dog with human qualities.

Lesson Three: Legends as Songs

OBJECTIVES:

The students will:

- Learn that a legend can be told in the form of a song.
- Learn that a legend can be communicated through sign-language.

Indian Warrior Love Song

On the hill standing waiting for you, dear
Ni, Ma-Ya-Ni-wa-sta-Ni-Ma-Ni-Wa-sta.
Won't you, Won't you come and meet me here!
Ma-Ya-a Ma-ya-a Da-chi-co-wa-na.

SUGGESTED ACTIVITIES:

The students may:

- Sing the legend after listening to the tape.
- Learn sign language from an Indian resource person.
- Improvise sign language for the "Indian Warrior Love Song." Have class vote on which student developed the best sign language for the legend.
- Ask a deaf teacher to demonstrate sign language.
- Interview an Indian resource person about the purpose, meaning and development of sign language.

Lesson Four: Tipis

OBJECTIVES:

The students will:

- Learn origin of tipi.
- Learn use of tipi.

VOCABULARY:

- Wigwam
- Longhouse
- Tipi

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person about use of tipi.
- Act out the legend about the "Origin of the Tipi."
- Interview an Indian resource person about symbols used on tipis.
- Build a miniature tipi and use picture writing with symbols. Have students write out their story and then draw symbols on their tipi. The teacher will pick the best two "symbol stories" and put them on display with tipi and stories attached.

DIRECTIONS FOR TIPI:

- With tempera paint, draw symbol on material.
- Sharpen dowel sticks and sand the points.
- Sand edges of base of tipi.
- Shellac sticks and base of tipi.
- Drill a hole at each point of the octagon. Glue the sticks in the holes. Put a rubber band around the sticks to help them stand.
- Use tacks to hold the paper on to the tipi.
- Use toothpicks in the opening of the tipi. Lace string around the toothpicks to close the opening.

MATERIALS FOR TIPI:

- 1/2 yard fabric
- 4 dowel sticks cut in half
- tempera paint
- string
- sandpaper
- 12" octagon from 1 x 12 white pine-tipi base
- small tacks
- shellac
- 3 toothpicks per tipi

--- INTRODUCTION -- ECONOMICS UNIT ---
"That Was Then, This Is Now"

By Dorothy Pensoneau

The objective for this unit was to make each student a part of the economic system so that he would become a more competent consumer, voter and worker.

At Horace Mann Elementary School in Shawnee [in 1977], approximately 58 per cent of the students were of Indian descent. Oklahoma Indians with an income below poverty level compose 32 percent of the Indian population. They also have more unemployment and more school dropouts than any other American ethnic group.

We as educators must meet the needs of our communities and students by showing them how to operate in a multi-ethnic society. To meet that need, this economic unit emphasizes the local Potawatomi Indian ethnic group.

Mrs. Dorothy Pensoneau, chose one of her fifth grade classes to teach how the economy interacts with the Potawatomi Indian. Through filmstrips, research, legends and Indian newspapers, her 18 students learned the history of the Potawatomi Indians for whom the county was named. The students gained an insight into the feelings of the Potawatomi by collecting Indian poems. An anthology of the Potawatomi poems and the students' poems about their attitude toward Indians was prepared for future classroom use.

The economy of the Potawatomi Indians is based on a combination of horticulture, hunting, fishing, gathering and trade. Students became aware of the following problems hindering the Potawatomie's economic development: their geographical location, education, job opportunities and division of the tribe.

Another goal was to show how everyone is a consumer and (should be) a producer by demonstrating how economics deals with problems of a society. A discussion on food, clothing and shelter revealed that the students felt their basic needs were being met either by family or government agencies (free breakfast and lunch program). The personal list of needs and wants was expanded to the student's family and classroom. As the 18 students examined the classroom, they came up with some needs: plug-ins, new desks and carpet. Carpet took priority over all of them because the students wanted to sit on the floor and read.

How could eighteen students -- most of them from low-income families -- buy carpet for the classroom? First, the carpet cost was determined by measuring the room and getting estimates from carpet companies. The estimate was $400 for a serviceable carpet. Students began scanning newspaper advertisements for sales on carpet. "Every day someone would remark that a certain store was having a sale on carpet," Mrs. Pensoneau related.

In November, the Weekly Reader had a story on how God's Eyes were used by Indians as gifts to their friends for good health. That was the idea the class had been waiting for. The cultural design's construction directions were included in the story. Mrs. Pensoneau commented, "This was the awakening of a fifth grade class. The Indian students related to this article and were ready to teach the non-Indian children how to make these. Indian parents became involved in supplying designs of various tribes. Thus one of the most fantastic projects I have ever been involved in began."

With the created need (carpet) and the product idea's directions, the students investigated how to raise capital to finance material costs. Capital could be raised by borrowing or selling stock. "We didn't know quite how to go about this (raising capital)," Mrs. Pensoneau remembered. "So we called in a community resource person recommended by the Chamber of Commerce to give us a talk on economics."

The class decided to raise capital by selling stock for 25 cents a share. Certificates of stock were issued to those investing in the company, and the students found enough stockholders to provide $27.15 for buying the inventory. "We decided what our mind could conceive and believe, we could achieve," Mrs. Pensoneau said, "So, this became our motto."

The next problem was to set up an assembly line. After rearranging the classroom, the students developed a production area using old typing tables as rows for the assembly line; a store using a bookcase at one end of the assembly line for a product display; an inventory area using boxes, and inspector workbenches using a card table. The following equipment was acquired: saw, scissors, glue and tape.

To purchase yard supplies at the best price, the students read the newspaper ads and called stores. "We became wiser consumers after we tried

using some cotton yarn and found out it wouldn't work," Mrs. Pensoneau said. After this experience, the students learned to check weight, ounces, brand and ply as well as color of yarn. To make the product more appealing to customers, the students surveyed each child's home color schemes which showed avocado, orange, blue-green and browns were top choices. Yarn in those colors was purchased.

The teacher could not devote much time to running the business venture, so the students had to set up a company organization. In discussing the best leader for the company, the class examined the following leadership qualities: attitude toward people, willingness to accept management responsibility, control emotions, attitude toward self, judgment, organization and motivation. The class then elected officers with Greg Cullison as president.

At this point, the class voted on the name of the company, choosing "OJO," which means God's Eye in Spanish. The president assigned each student to a job and told what was expected of each one. "Greg had capabilities of managing I had not dreamed of," Mrs. Pensoneau said. "He became tough when necessary, listed and enforced safety rules, and kept talking to a minimum. Greg was flexible when necessary: certain students had to be shifted in various jobs. Greg kept the communication line open all the time. He truly was a fantastic manager as well as the other officers."

In support of her comments, Mrs. Pensoneau related this incident: "One day the supply boy decided Greg had too much authority. Greg asked him, `Have you taken care of your job of keeping supplies?' Charles, the supply boy, said, 'Most of the time.' Greg told him to go back and check on his job. When Charles checked his supplies, he had several balls of yarn that were unraveled and in the wrong place. Greg said, 'That's why you are not president. You did not assume your responsibility.'"

Production was in full force for the Christmas season with a high demand for red-and-green Ojo ornaments.

Students discussed money -- its role, care and the responsibility for making correct change. A distribution system was organized with students (sales people making personal contact and displaying the Ojos to the other classrooms once a day to sell them). Demand for Ojos was so great that children had to come to Mrs. Pensoneau's room before school or at lunch in order to buy an Ojo. Mrs. Pensoneau's students worked during lunch and after school. Mrs. Pensoneau capitalized on the selling experience by discussing supply and demand. Two sixth-grade students gave the students a little competition, but this made the quality better, she said.

After Christmas, the class took only special orders on products ranging in price from 10 cents to 5 cents. The largest order was placed by the DECA Club which purchased 400 Ojos to take to Washington, D.C., for a national DECA convention.

Although the class made a profit of 4 cents per share, they could not buy carpeting from their total profit of $146.90. After much discussion, the students decided to build a tree house in the classroom for a reading center (also called loft or reading center). "They particularly wanted to leave something of value to the school," Mrs. Pensoneau said.

Plans were drawn, and lumber and labor costs were figured. One of the fathers worked with four of the students to build the reading center. Rules on the use of the tree house were made by the 18 fifth graders.

The community learned about the project through student salesmen, a PTA program, booths at teachers' meetings, and programs for senior citizens, the Rotary Club and Kiwanis Club.

"It truly has been a fantastic year because all students became involved," Mrs. Pensoneau said. "The greatest reward was to see the development of the 18 students' attitudes toward work and cooperation to achieve their goal.

"Yes, they are aware of the past, but they can plan a future because 'That was Then, and This is Now.'"

This unit is a flexible curriculum guide that can be adapted to individual classes depending on the teacher's time to set objectives and to present the material. The teacher should adapt the presentation to a classes' grade level and students' attention span, intellectual capabilities, cultural background and knowledge of the Indians.

BACKGROUND INFORMATION ON THE POTAWATOMI INDIANS

History

Traditional history records the Potawatomi, Chippewa and Ottawa as one tribe living on the upper shores of Lake Huron. By 1700, the Potawatomi had moved southward into Illinois and had taken over the greater part of the country of the annihilated Illinois tribes. Potawatomie land claims extended into what is now Indiana.

In 1833, the Potawatomi ceded much of their land to the United States. As a result, most of the tribes were living west of the Mississippi River by 1840. Those that settled in Iowa became known as the Prairie Band and those in Kansas as the Potawatomi of the Woods.

In an effort to unite the tribe, a reservation was provided for them in Kansas. Here the Potawatomi were subjected to grossly unfair treatment by settlers.

In 1861, land allotment was accepted by the Kansas Potawatomi who then became known as Potawatomi. The Prairie Band refused allotments. Withdrawing from tribal relations, they were assigned a reservation in Jackson County, Kansas, where their descendants are living today

The majority of the Kansas Potawatomi held their allotments to purchase a new reservation in Indian Territory with the goal of reestablishing tribal relations.

The new reservation in Indian Territory extended from the Canadian River to the North Canadian River between the Seminole Nation and the Indian Meridian. Today, these members of the Algonquian linguistic family remain in the center part of the state of Oklahoma near the cities of Shawnee, Tecumseh, Maud and Wanette in Potawatomi County and Lexington in Cleveland County.

Life Style

By the 1700s, the Potawatomi Indians were well known to the French on the St. Lawrence. From the accounts of early French travelers and from the investigations of later writers, the Potawatomi adapted to their wilderness environment. The Potawatomi economy was based upon a combination of horticulture, hunting, gathering and trade. From the gardens surrounding the villages, the Potawatomi women cultivated such crops as beans, peas, squash, pumpkin, melons and tobacco. They also raised an abundance of corn which was traded to the French and the Chippewas and other northern tribes. Wild rice was harvested along with nuts, roots and berries. Crops from their fields were supplemented by vegetables gathered from lakes and forests.

The vegetables in their diet were relieved with fish and game. The lakes and streams of the Green Bay region abounded in fish which was either speared or caught in nets. Much of the fishing was done from pine dugouts or birch-bark canoes. These vessels also were used to hunt the flocks of water fowl that migrated through the bay region in the autumn. In surrounding forests and nearby prairies, Potawatomi hunters killed deer, bears, buffalo and smaller game. During the winters, many Potawatomi families left the larger villages to establish small hunting camps in unpopulated areas.

Many of the animals which the Potawatomi killed for food also furnished skins for clothing. Deerskin was fashioned into shirts, leggins and moccasins for men and into loose dresses and moccasins for women. In the winter, buffalo ornamented both deerskin and buffalo clothing with dyed porcupine quills or shells and glass beads. As the Potawatomi traded with the French, they replaced their traditional deerskin costume with cotton shirts and leggins and with dresses of brightly colored materials.

Potawatomi men usually shaved their heads except for a scalp lock. When going to war, warriors adorned themselves with red and black paint. Both sexes painted their faces and bodies for ceremonial occasions.

Potawatomi lived in wigwams which were dome-shaped structures of woven reed mats attached to a frame built of poles. The mats were easily detached so they could carry them when moving. Inside could be found such implements of everyday life as extra clothing, storage, vessels and cooking utensils. Potawatomi women made baskets and bags from the bark of such trees as the white cedar, and the Indians' other containers were made of elm and hickory bark or of animal skins. Prior to French contact, Potawatomi women used mussel shells as spoons and ladles, but by the end of the 1700s, such common trade items as iron kettles and metal utensils were utilized.

BACKGROUND INFORMATION ON ECONOMICS FOR POTAWATOMI INDIANS

I. **The importance of economics and the nature of understanding economics.**

A. Why is economics important to the Potawatomi Indians?
   1. It deals with multiplicity of every day problems affecting their lives
      a. unemployment
      b. alcoholism is an escape from boredom, lack of education
      c. dropout of school
      d. suicide rates increase with age
   2. The economy of the Potawatomi Indians affect the total society. Their unemployment problem drains the community's welfare fund.
   3. Every student has the responsibility to a society to understand the consequences of their economic actions based on the decisions they make.
   4. Teaching and training in economic analysis causes the person to think objectively and rationally about problems.
   5. Every problem has a solution. Once the problem is detected, it can be solved.

B. What is economics?
   1. Economics is concerned with society as a whole and with the activities of various groups who make up society, including each consumer and producer.
   2. Economics is a social science and seeks to solve problems in a rational way by identifying goals, alternative ways of reaching them and consequences of each decision.
   3. Economic understanding means one possesses certain skills, including the ability to interpret statistics, certain tools of analysis (economic theory) and a sense of the historical evolution of human events.

II. **The major economic problem in all societies: wants, scarce resources, the need for decision making and the need for an economic system.**

A. Economic wants [in 1977].
   1. People's wants vary because of internal influences (family, income, goals, values and life styles) and the external influences (advertising, other communication media) that affect their behavior.
   2. Economic lives of the Potawatomi changed as they moved from various geographical locations.
   3. Ask an Indian resource person about the Indians' attitude toward material satisfactions.
   4. Potawatomi Indians' choices are limited because of their unemployment and low income.
   5. Wants and needs are not the same.

III. **What is an economic system?**

A. An economic system is the mechanism by which labor, resources and skills are brought together to produce and distribute the enormous amount of things people need and want.

B. Three basic questions to ask:
   1. What goods and services will be produced?
   2. How will they be produced, who will produce them and what resources will be used?
   3. Who will use these goods and services?

C. We have a market economy which involves decision making by the consumer, producers and government.

D. In Indian Territory days, the government exercised little control in the decisions made by the tribe.
   1. We have a mixed economy in which three groups play a major role.
      a. Consumers look for the best value in return for what they spend.
      b. Producer seeks the best income for what they offer.
      c. Government (federal, state and local) seeks to promote the safety and welfare of the public and provides services in the public interest.

i. Health benefits (CHR -- Community Health Representatives)
ii. Work programs (JTPA -- Job Training Partnership Act)
iii. Environmental services

IV. What makes it work?

A. You, in your role as a consumer, play the key role in making our economy work.
1. Consumer-based needs were met by the Potawatomis even though it took many hours of hard work.
2. Indian men united together for the hunt to provide food, clothing and shelter.
3. A lack of unity hindered the Potawatomi from improving their economic standards.

B. Some workers produce goods; others produce services. All are called producers.
1. Individual self-sufficiency was characteristic of the earlier Potawatomi Indians.
2. Today we rely on others to produce what we need and we pay for those needs with our wages and salary.
3. Workers are producers. They apply their basic skills and energies to change resources into goods and services.
a. How does the work force look today?
b. Compare the Oklahoma Indian work force with the Potawatomi/ Indian work force.
4. People starting business are producers.
a. Grants can be obtained for this purpose from the government to help Potawatomi Indian economy grow.
5. Managers are producers because they plan, organize and implement their plans.
a. Mini-training courses are offered to Potawatomi Indians for managing businesses.
6. Investors are producers because they supply the money needed to build and operate facilities, and to purchase equipment and raw materials.
a. Banks, savings and loan associations, and the stock market put the savings of people into operation.

V. The Government part of our economic system.

A. The government helps with decisions to uphold the Preamble of the Constitution.
B. There are five basic areas in which government on national, state and local levels are involved.
1. Protect the rights and freedoms of individuals -- economic, political, and religious.
2. Provide services and goods to benefit each of us -- highways, education, and national defense.
3. Regulation to promote fair economic competition, and protection of health and safety.
4. Promote economic growth and stabilization through diversity of economic policies.
5. Give direct support to individuals who can't meet basic needs.
C. Expenditures are fantastic. Functions cost money which is raised by:
1. Taxing individuals and businesses.
2. Borrowing

VI. The American economic system is the result of the interaction between human and material resources and man's belief in life, liberty and the pursuit of happiness.

LESSON PLANS

Grade Level: *5 – Lessons 1-2*
Length of Unit: *2-3 weeks*
Developed by: *Dorothy Pensoneau*

Lesson One: History and Lifestyle of the Potawatomi

OBJECTIVES:

The students will:

- Become aware of Potawatomi culture.
- Understand ethnic group prejudices and stereotyping by learning about socio-economic characteristics of Potawatomi Indians.

VOCABULARY:

- Wigwam
- Barter
- Potawatomie
- Discrimination
- Life Style
- Prejudices
- St. Lawrence River
- Floriculture
- Environment
- Lake Huron
- Value
- Stereotypes
- Famines

SUGGESTED ACTIVITIES:

The students may:

- Research and interview people on how the county came to be named Potawatomi.
- Interview local Indian artists and craftsmen about items unique to Indians.
- Write a report on some element of lifestyle (i.e., clothes, religion). Show the value(s) reflected in life style that lead to stereotypes and prejudices.
- Write a poem about the history or famous persons of the Potawatomi tribe.

Lesson Two: Economics and the Potawatomi

OBJECTIVES:

The students will:

- Become aware of the economical problems of the past and relate these problems of the present.
- Learn that work is an honor and helps them plan for the future.
- Understand the Potawatomi values affecting their economical progress.
- Become aware the Potawatomi Indians' effect on the local economy.

VOCABULARY

- Support
- Direct Support
- Expenditure
- Functions
- Borrow
- Interaction
- Taxing
- Low income
- Goods
- Stock Market
- Interaction
- Work Force
- Unemployment
- Preamble
- Society
- Objective
- Identifying
- Facilities
- Scarce
- External
- Organize
- Benefits
- Economy
- Stabilization
- Decisions
- Consumer
- Barter
- Pursuit
- Values
- Salary
- Policies
- Wants
- Suicide
- Competition
- Solution
- Government (Federal, State, Local)
- Statistics
- Self-Sufficiency
- Behavior
- Economic Analysis
- Internal
- Economic System
- Happiness
- Distribute
- Labor
- Services
- Role
- Investors
- Stockholders
- Geography
- Market Economy
- Banks
- Theory
- Needs
- Skills
- Individual
- Consequences
- Detected
- Money
- Liberty
- Life Styles
- Wages
- Political
- Producers
- Alcoholics
- Standards
- Rational
- Goals
- Purchase
- Resource
- Influences
- Implement
- Anthology
- Economics
- Entrepreneur
- Diversity
- Social Science
- Economic Analysis
- Human Resources
- Operate
- Raw Materials
- Grants
- Savings and Loan Association

SUGGESTED ACTIVITIES:

The students may learn how:

- Economics deals with the problems of a society. The Potawatomie Indians are a part of society. Write a paper on the economic problems of the Potawatomi.
- Unemployment is a concern with the Potawatomi Indians. Lack of education hinders the Indians from becoming an efficient producer. Write a paper on how unemployment and lack of education hinder a person from being a good producer and consumer.
- Economics seeks to solve problems in a rational way by identifying goals, alternative ways of reaching them and consequences of each decision. Write a paper explaining how the Potawatomi Indians can solve their economic problems (refer to geographical location).
- Interview an Indian resource person on the causes and effects of school dropouts.
- Write a factual statement using figures on unemployment and comparing the different tribes.
- Ask a community resource person to explain economics. Write a synopsis of how economics affect the student and his family. Economic wants vary because of internal and external influences that affect behavior. Write a paper on how the Potawatomie Indians are going to have to modify their values to become producers.
- Analyze in a written report the Potawatomi's cultural items unique to white man's society that Potawatomis could produce. Describe a process for building a company to produce this item(s). Check newspaper ads for ideas on products and merchandising.

Lavra GreyEyes Manatowa Carter (Sac & Fox)
"SHEE--PI--AH"
Lower Left

Marvin Thurman (Sac & Fox/Absentee Shawnee)
Middle Left

Dr. B. Frank Belvin (Choctaw)
Lower Right

Former Creek Chief Claude Cox (Creek)
Upper Right

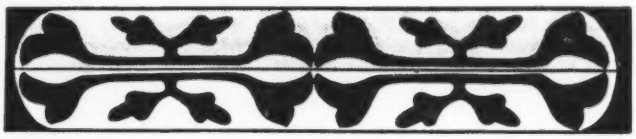
Leroy Neddeau (Pottawatomi)
Center

Anna McKinney (Kickapoo)
Upper Left

BEST COPY AVAILABLE

Selections from

OKLAHOMA INDIAN AMERICAN SCHOOL GUIDE
(1979)



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Tulsa Public Schools
Lexington Public Schools
Anadarko Public Schools

PROJECT: **Indians of the Plains**

GRADE LEVEL: **2-6**

AREA: **Social Studies**

OBJECTIVES:

To learn of homes, transportation, food and clothing of Plains Indians.

Homes -- The tipi was the main type of home because they moved so often. Some Indians drew pictures on their tipis about family stories. The buffalo was the main source of hide for the tipi.

Transportation -- Indians traveled by foot when as they didn't always have horses on which to do their hunting. Dogs were used when the Plains Indians moved, by pulling a travois. Horses were used a great deal.

Food -- The Plains Indians ate meat from buffalo, deer, squirrel, and birds. They ate foods that grew wild and prepared pemmican which is pounded meat mixed with melted fat and dried berries.

Clothing -- They used skins of buffalo and deer.

PROCEDURE:

1. Read and discuss stories of Plains Indians.
2. Discuss homes, food, clothing and lifestyle.
3. In each area above, draw and show the different aspects of the Plains Indians' life. Draw tipis and decorate with art that will tell the family history.
4. Use handout sheets for the above descriptions.
5. Display dolls, arrowheads, and artifacts that children may have.
6. Listen to records of Plains Indian songs.
7. Make mural of Plains Indians.
8. Take a field trip to Anadarko, Oklahoma and visit Indian City and the Southern Plains Museum.

MATERIALS:

text books	crayons	outline map of U.S.
handout sheets	art paper	outline map of Oklahoma
brochures	records	

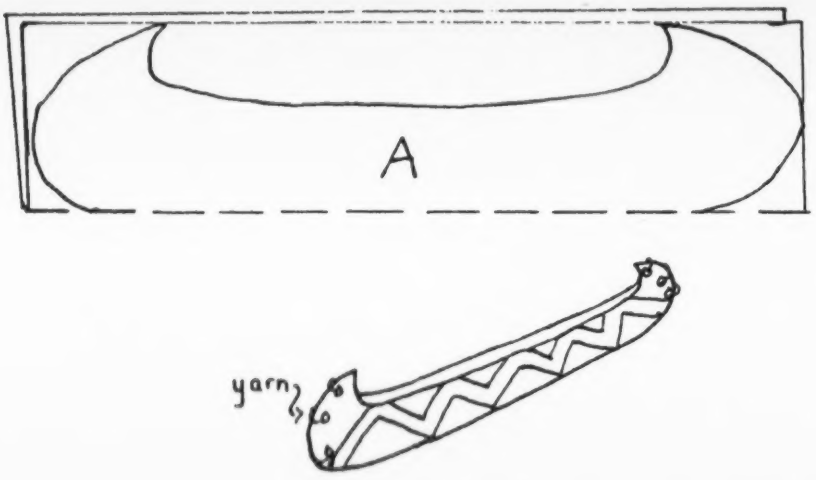
RESOURCES:

"American Indian Dances." New York: Folkway Records and Service Corporation, 1959.

Brochures -- Indian City in Anadarko, Oklahoma

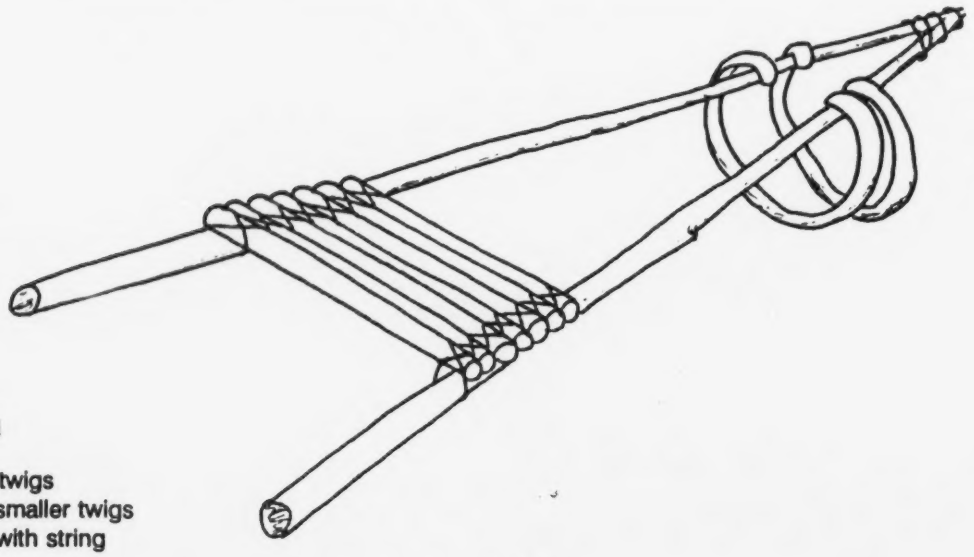
McIntire and Hill. Working Together. Chicago: Follett Publishing Company, 1959.

Transportation: Forest Indians



Fold cardboard to the size desired for the canoe. In this example, 3" x 6" was used. Punch two holes in ends and sew with yarn or string. Decorate.

Transportation: Plains Indians

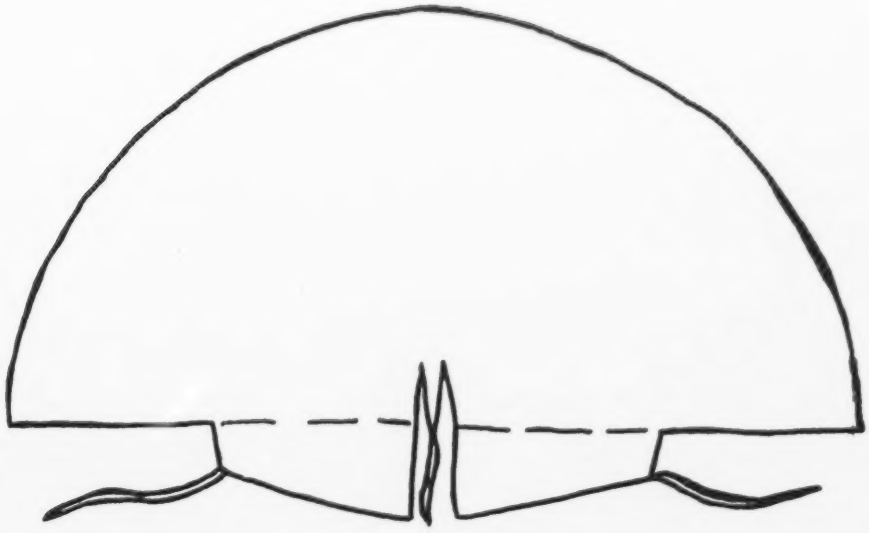


Travois

2 long twigs
6 to 8 smaller twigs
fasten with string

Tipi

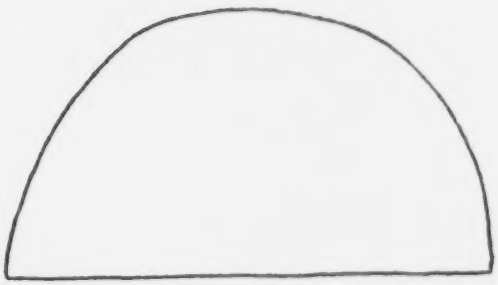
1. Enlarge and cut out pattern.
2. Use twigs for poles.
3. Decorate with Indian designs.

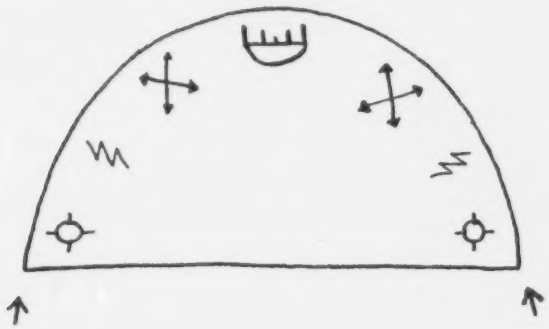


Suggested materials for tipi: packing envelopes, brown paper, grocery bags, interfacing fabric, burlap, etc.

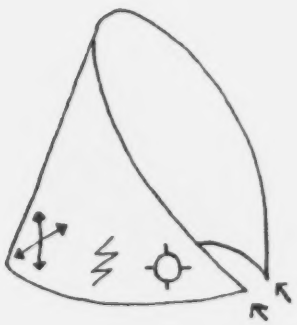
Tipi

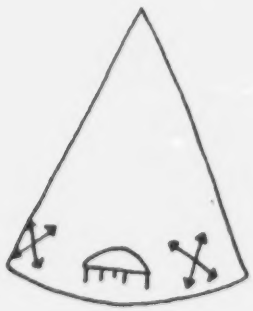
Using brown wrapping paper or heavy paper sacks, cut half-circles to size desired. Decorate and glue or staple together. Place in a model village.





To assemble, put the two points together and slide until desired shape is reached.





Straws may be used for the support poles. A hole can be cut for the opening. Your imagination can supply other added details.

PROJECT: Pottery

GRADE LEVEL: 2-6

AREA: Arts and Crafts

OBJECTIVE: To acquaint students with techniques and materials of Indian pottery making.

PROCEDURES: Research the methods Indians used to develop different colors of paint and dye and how Indians mixed their clay. Homeroom mothers can be recruited to help with this project.

Place two pieces of 1/2" X 1" X 12" wood sticks eight (8) inches apart. Place a lump of clay the size of a fist between the sticks and roll out with a rolling pin. Use the sticks as a guide to make sure the clay is the same thickness throughout. Place the clay inside an oiled buttertub. Smooth with wet fingers. If the clay dries too fast, it will crack, so put it in a plastic bag with holes. After it is dry enough to come loose from the sides of the butter tub, take the pottery out and fill cracks with slips. Put back in bag and leave for 3 or 4 days until dry, then sand the pottery with coarse sand paper. Draw designs with pencil, paint the designs with underglaze and fire in kiln. Paint with glaze and fire again.

MATERIALS:

clay (type that has to be fired in kiln)
cooking oil
glaze and underglaze
butter tubs
rolling pin
wood pieces

POTTERY-MAKING INSTRUCTIONS

Coiled Pottery. Because of its simplicity, the coil system of making pottery is an excellent one with which to start your first experiments. Either kind of clay may be used -- the self-hardening type or the kind that is hardened by firing. Despite its simplicity, beautifully finished vases, bowls, and other types of pottery can be made by this method.

Start out with drawing a profile of the vase, bowl, or other object that you are going to make. You should make the drawing ten percent larger than the finished pot is to be to allow for shrinkage due to water evaporating from the clay when it dries out.

The first step is to make the base of the pot. This can be cut from a slab of clay, as shown in illustration A, or can be shaped up into circular form of the right diameter by wrapping a coil around and around. It is a good idea to make the base on a piece of strong paper or a moistened plaster work bat, which will prevent the clay from sticking to your work table. It is also well to cut out a circle of paper of the size of the base to serve as a guide.

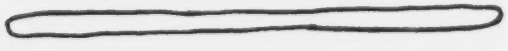
If you are using a clay that is to be fired, make the base by cutting it from a rolled out slab of thoroughly wedged clay. This will reduce the danger of airholes which might cause explosions during firing.

Making a coiled base is a little simpler if you taper the end of the coil that is to be in the middle. Draw the damp sponge along the coil to moisten it slightly and prevent its cracking. Then form the tapered end into a smaller circular mass and wrap the coil around and around it. Press the coils closely together so that no airholes will be left between them.

Now smooth out the clay by rubbing your fingers over the coils. Smooth both the top and bottom of the base this way. Then trim the base into perfect circular forms, using your paper guide and, if needed, a knife.

Now make a cardboard template by tracing one side of the drawing on a piece of cardboard and cutting along the line showing the shape of the pot. This gives you a template of the same shape as the outside contour of the pot.

The next step is to build up the sides of the pot. Before putting the first coil in place, roughen the rim of the base by checking or small cutting, scratching shallow lines with a modeling tool or some other pointed instrument. Taper the end with a small brush. When you have used up the first coil, and start using the second one, join the two together by splitting the end of one and tapering the end of the other. Then moisten the clay and model the two pieces together.



A Clay Coil

Joining Two Coils

A. Cutting Base from Clay Slab

Base

B. Building the Pot

The pot is to built up of coils of soft clay. To make the coils, roll a slab of clay about 1/4" thick. Cut a 1/2" strip from this slab and roll it gently under your palms until it is a smooth coil. If clay that must be fired is being used, there must be no cracks in the coil, as these might form airholes in the finished pot.

The right consistency for the clay is determined by the reaction of a coil when it is bent. If it cracks, it is too stiff and more water must be added. Coils generally range from 3/8" in diameter for small articles to 1" in diameter for the largest sizes. The best rule is to make each coil just before it is to be used. It is advisable to have a

damp sponge on hand to moisten your fingers as you make the coils and build the pot.

As you build up the sides of the pot, and later as you smooth the clay, use the your template at each step to make sure that the pot is assuming the finished shape you planned. This is done by holding the finished template at each step to make

C. Smoothing the Clay. Use Slip Where Necessary

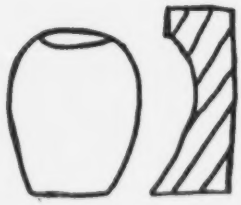
If the pot is to curve in, carry the coil to the inside of the one below it. If it is to curve out, carry the coil to the outside of the preceding one. Work with your fingers on the inside and outside as you do the coiling.

The pot is completed by smoothing its upper half and trueing up the shape all around by the use of the template. If there are irregular parts that needing correction after the clay has dried, you can smooth them into shape with coarse sandpaper.

If you wish to make a lid, make it in the same way as the base and add a knob of clay.

widening or pressing coils, whichever may be needed.

When the pot is about one-half built up, smooth the clay both inside and out by rubbing your fingers on it. You may wish to leave the coils unrubbed.



D. The Finished Pot

If self-hardening clay has been used, you can paint the finished pot with any design that is appropriate to its size and shape. If the pot is to be fired, it may be decorated with a design painted with underglaze colors or may be given an all-over coating of colored glaze.

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Lexington Public Schools

PROJECT: **Indian Picture Writing Symbols (yarn painting)**

GRADE LEVEL: **2-6**

AREA: **Art**

OBJECTIVES: To demonstrate an understanding by students that Indians used picture writing symbols as a form of communication by developing their own symbols.

To acquaint students with Indian picture writing symbols developed by different Indian tribes.

To enable students to develop their own Indian picture writing symbols through increased knowledge of how Indians used symbols.

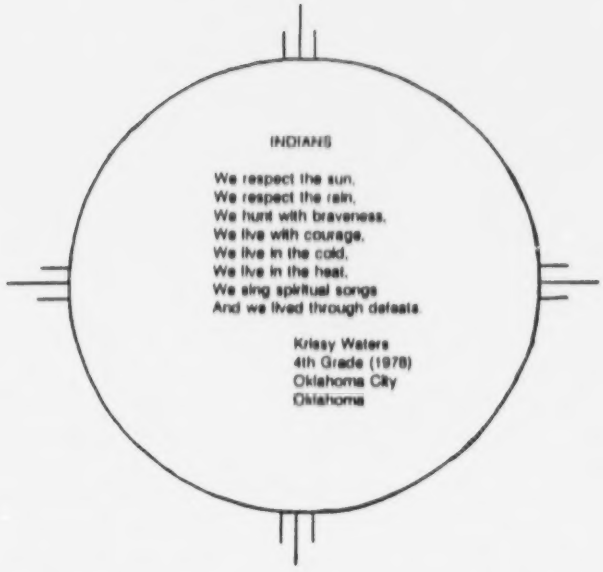
PROCEDURES: Students draw different symbols on pieces of brown paper.

Students outline the symbol in glue.

Place yarn on glue.

Cut paper to look like an animal skin.

RESOURCE: Hofsinde, Robert. *Indian Picture Writing*. New York: William and Morrow Company, 1959.

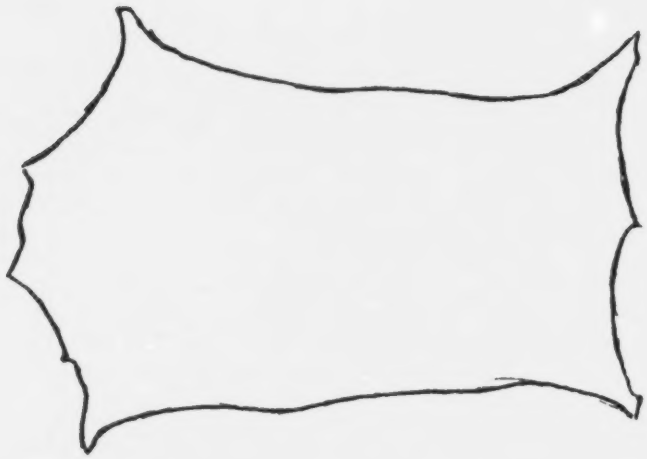


PROJECT: **Legends on Skin**

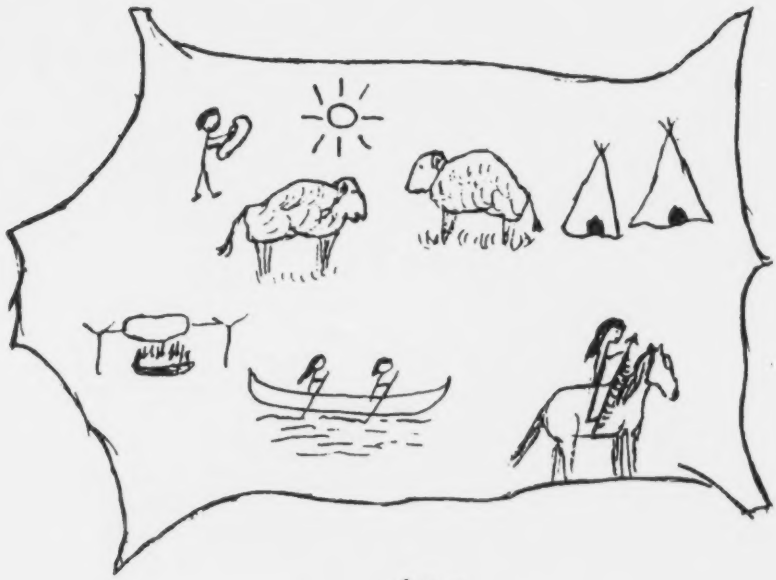
GRADE LEVEL: **1-6**

PROCEDURE: After discussing Indian legends and stories, have children draw pictures illustrating their own stories or legends. Prepare a sheet with basic symbols. Cut pattern and have children copy on wrapping paper or oak tag. Then have them draw their own pictures and later have them tell their story.

1



2



PROJECT: **Indian Stories, Poems, and Legends**

GRADE LEVEL: **1-6**

AREA: **Language Arts**

OBJECTIVES:

To enjoy Indian stories, poems, and legends and learn about village life and activities of Indians. The student will practice handwriting and learn to spell some Indian words.

The classroom will share the heritage and history of all races for the purpose of understanding the other and to keep tradition alive.

PROCEDURES:

By telling and reading stories, and using puppets, we pass the stories down to our youngsters.

The story of "Straight Arrow and His Wolf Pup," from *Instructor* was read to the children to increase their interest about Indians.

Poems about Indians were copied from the board and illustrated in place of the regular handwriting assignments.

Children checked out books about Indians from the library. Some of these were shared with others through oral and written book reports.

Indian words: papoose, tipi, moccasin, warrior, arrow, totem pole, buffalo, etc. were included in our regular spelling list.

RESOURCES:

Baker, Betty. *Little Runner of the Longhouse*. Scranton, Pennsylvania: Harper and Row, 1962.

Benchley, Nathaniel. *Red Fox and His Canoe*. Englewood Cliffs, New Jersey: Scholastic Book Services, 1964.

Friskey, Margaret. *Indian Two Feet and His Eagle Feather*. Chicago: Children's Press, 1967.

Graff, Stewart and Polly Anne. *Squanto: Indian Adventurer*. Champaign, Illinois: Garrard Publishers, 1965.

Hansen, Helen S. *Hayes Book of Indians*. Wilkinsburg, Pennsylvania: Hayes School Publishing Company, Inc. 1972.

Historical Society Publications

Instructor. Dannsville, New York: Instructor Publishing Company, August-September, 1974, p. 104.

Marriott/Rachlin. *American Indian Mythology*. New York: Thomas Y. Crowell Company, 1968.

Marriott, Alice Lee. *Saynday's People, The Kiowa Indians and the Stories They Told*. Lincoln: University of Nebraska Press, 1963.

Martin, Novella Goodman. *Choctaw Little Folk*. San Antonio: Naylor Publishing Company, 1970.

McGaw, Jessie. *Little Elk Hunts Buffalo*. Nashville: Nelson, No date indicated.

Montana Reading Publications, 517 Rimrock Road, Billings, Montana.

"Cypress Tree"

The cypress tree is located on the west bank of Mountain Fork River at the Old Bethabara Crossing. It is estimated to be more than 2,000 years old. The tree is more than 100 feet tall with a circumference of 45-feet, making it one of the largest known cypresses in this country. A lightening rod has been fixed in its already shattered top to preserve it from future storms. It is located near the home of Choctaw Chief Jefferson Gardner on U.S. 70, built in 1884 near Eagletown.

"The Big Cypress"

For many days they had marched westward. Mississippi, their old home, was far behind. Even when they left, the white man's axe was destroying forever their old hunting grounds, and his plow turned up the bones of their loved ones.

Slowly they waded across the blue, rippling waters of the Mountain Fork River. Camp was made for the night. Their long journey was ended. They were now in their new homeland. It was impossible to forget the old home beyond the father of waters or the unmarked graves of those whose strength had not been equal to the long trail. Still they tried to forget all those things. They must not pause to look backward. The Choctaw never looked backward!

The evening meal was over. Night came swiftly after the golden curtains of the setting sun had faded. Many campfires gave light to the camp. The insects serenaded the new arrivals with concert after concert. The wise old owls came and chattered scolding welcomes from the safe, dark tops of the tall trees.

A horn sounded above the voices of the night. It was the call to the council. Slowly they left their campfires and gathered around the large council fire. Soon their voices blended in singing songs of hope and gratitude to a loving heavenly father. Prayers were offered, and they then sat in reverent silence meditating the task of building homes in the new land. The insects played in muffled tones. The owls were silent. A gentle breeze stirred the lace-like foliage of the giant cypress trees. The pines merely nodded to each other. The Choctaw remained seated in the reverent silence around the dying embers of the council fire.

From the top of a cypress came a voice as pleasant as the music of many waters.

"The Choctaw are now in the new homeland. The long journey is over. Let the Choctaw build cabins and enjoy this new hunting ground. As a monument to the heroic suffering and fortitude of the Choctaw on this big journey, this cypress shall become the largest tree between the great eastern mountains and the mighty mountains toward the going down of the sun. The Great Spirit has spoken."

This great tree, now famous, is known as the largest tree in Oklahoma.

(Often the great story of a people is caught up in a legend that not only relates the story of that people, but also reflects their innermost thoughts and feelings, revealing their close communion with God and harmony with the universe. Such a story is "The Big Cypress," told by the Choctaw as told to Dr. R. M. Firebaugh by Edmund Gardner, a Choctaw Indian, 1935.)

SOCIAL STUDIES

OKLAHOMA AND AMERICAN INDIAN HISTORY

INTRODUCTION

The first Americans to discover what is now Oklahoma were the early American Indian tribes. They lived on this land and called it home for centuries before the first explorers came. Yet, Indian history is omitted from the study of Oklahoma, or it is treated so superficially that it does not adequately show the Native Americans' contributions to the discovery and development of this land which became Oklahoma.

For this reason we have developed a social studies component for the study of Oklahoma and American Indian History which will help students understand many of the varied cultures which are indigenous to this state.

Developers

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Consultant

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Phillips University, Enid, Oklahoma

Resource Institution

Western History Collection, University of Oklahoma Library

PHILOSOPHY

The history of people is a continual evolvement of their culture entwined with events and conditions of the total environment. Through the study of certain American Indian tribes, an enriched perspective may be attained to enlighten one's learning and understanding of the original American people.

With basic knowledge of the development of certain American Indian tribes, one may learn that the distinctiveness of tribal heritage has had significant impact on the history of our country.

The history of the American Indian is impressive -- the uniqueness of tribes is depicted through their lifestyles, colorful and practical, and

their relations, full of conflict and tragedy. Factual portrayal is imperative in clarification of historical events pertaining to the tribes and their relations with other cultures.

The American Indian is due proper recognition. Tribes have contributed tremendously to the wealth and growth of this nation. The study of Oklahoma and American history should include broader perspectives of the varied and interesting cultures who are part of the total American society. History shows people in their forms of development and will always provide insight into our existence.

The wealth of resources and documentation on the American Indian is evident. This social studies component has been developed to provide valuable guidelines for further study of the American Indian in history.

GOALS

1. To develop respect and a healthy concept of the American Indian.

2. To learn about the Indian history in Oklahoma.

OBJECTIVES

1. To familiarize the student with pre-historical concepts of the first people in America.

2. To introduce the student to the ancestral background of early American Indians who were indigenous to Oklahoma.

3. To describe how the lives of the Indian tribes in Oklahoma were affected by their contact with early explorers, traders, and settlers.

4. To study brief, historical backgrounds on several tribal nations, specifically the Plains and Five Tribes regarding:

   a. Linguistic family
   b. Location
   c. Characteristics
   d. Removal

5. To study important United States legislation pertaining to American Indian Affairs.

6. To review current issues of American Indians during contemporary history.

7. To explore types of activities which may provide broader perspectives and fuller participation of all students in the study of Indian culture.

UNIT ONE

HISTORICAL BACKGROUND

I. ORIGINS OF THE ANCESTRAL INDIANS

Thousands of years ago, there were no people in the Americas. Many believe that the continent was first inhabited as a result of Asian migrations. Between Siberia and Alaska, during Pleistocene Glacial Age or the Ice Age, a land bridge or bridges existed. During this period, more snow fell in the winter than melted in the summer, and many enormous glaciers were formed. Some were almost two miles thick. The sea levels were lower than today, because a large part of the world's water was involved in the glaciers. For thousands of years, the Bering Strait was dry land with grass and flowers. The land bridge disappeared, and the Bering Strait took its present form.

Twenty-five to thirty-five thousand years ago, people who lived by hunting followed animals into North America. People living in Europe or Asia at this time were mostly hunters. The animals they hunted were driven out of Europe toward Asia during the Ice Age. Many animals then began to move north and east across the land bridge and south into the warmer climate of North America.

The Bering Strait land bridge during the last glacial period and the ice-free corridor that provided access from Siberia to Alaska and then to the North and South American continents.

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The people probably traveled in small bands, or family groups, as those dependent upon hunting usually do. It is doubtful there were a number of migratory movements of people across the Bering Strait over a long period of time, as they followed the movement of animals they hunted.

The majority of these people were believed to be from the Mongolian race. Successive waves of migrations across the land bridge were almost entirely people of Asia. We, therefore, find present day American Indians racially classified as Mongolians. Studies of linguistic diffusion suggest more than one theory of population diffusion. From this and archeological evidence, some believe there was a migration into the southwest area of the North American continent that then spread out to populate other areas of both North and South America. Others believe there was a general spread east, southeast, and south from the Bering Strait.

There are other theories on the origins of the Indians. These have not acquired the kind of scientific evidence which supports the Siberian-Alaskan land bridge theory. It should be noted that many American Indian tribes have their own concepts and stories about the beginning of their people. These traditional accounts of origin very often coincide with the physical evidence. They are all due the respect and solemnity of any religious or cultural belief.

When the Native Americans journeyed across the land, the old groups separated and new ones were formed. Some families or clans stopped in one place, some in another, and some who stopped and settled down to stay right where they were. As the original units began to speak more and more its own way. Some spoke quite differently from others to begin with, but groups which had understood one another initially, gradually became more separated in speech. Some continued to speak with slight differences, so they could understand what new acquaintances said. Time and isolation increased differences in speech that were there in the beginning, and eventually a time came when it was hard to tell whether certain Indian languages were related to one another or not.

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Indians of North America. Washington, D. C.: National Geographic Society, 1973.
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II. A BRIEF SURVEY OF INDIAN CULTURES IN NORTH AMERICA

Virtual isolation after the Ice Age promoted the evolution of a unique Native American race and culture. Throughout South, Central, and North America, there are archaeological remnants of many advanced civilizations, as well as those encountered here by the first European explorers to this hemisphere. By 1492 there was a variety of distinct cultural areas.

The Northwest Coast, stretching along the coastline from southern Alaska to northern California, is the home of one group. Here the main industry was fishing for salmon and whales. Bountiful natural resources allowed great leisure for the development of highly refined art forms and elaborate societies.

From British Columbia down to the Baja Peninsula, there were numerous cultural groups with many similarities. They are noted for their pacificism and exquisite basketry. They wore little clothing and were housed in simple grass homes. They existed by fishing and hunting small game and gathering a wide variety of their bountiful plants. A main source of food in some areas was the acorn.

The Southwest includes southern Utah, Colorado, New Mexico, Arizona, and northern Mexico. These were apparently the first North Americans to farm. Farming began in Mexico and spread north. They irrigated fields and many lived in the fortress, apartment-like dwellings, now called pueblos. Pottery making became a part of their advancement. Many tribes of this area are noted for their extremely fine basketry, and the Spanish influences encouraged the development of weaving and silversmithing. Fine textiles -- rugs, blankets, and garments -- along with the southwest style sterling and turquoise jewelry, has brought prestige to these people.

The inter-mountain or Great Basin region includes most of Nevada and the plateau of Washington, Oregon, Idaho and parts of Canada. The basin area was very barren. Groups in this area often lived at a subsistence level, affording little time for the development of extensive arts and

crafts. Toward the plateau to the north there were broad inter-tribal relations and the development of cultures very similar to that of the Plains.

The Plains extended from central Canada through the middle of the United States into Texas. They served as a great "hallway" for many tribes that crossed it. Some settled permanently on the Plains. The reintroduction of the horse to North America (a pre-historic horse once roamed here) by the Spanish, brought radical change. The movement of people on horseback in pursuit of the buffalo developed a lifestyle and culture which has

CULTURE AREAS

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become one of the stereotypes of Indian people. These were the people of the tipi, feather bonnets, buckskins, and beads; the Sioux, Cheyenne, Crow and Blackfeet of the Northern Plains, and the Pawnee, Kiowa and Comanche of the Southern Plains. They relied primarily upon the buffalo from which they secured almost all their needs. Food, fuel, clothing, homes, tools, and utensils were produced from the buffalo.

The Woodland tribes are generally divided into three main areas: Northeast Woodlands, Great Lakes, and Southeast Woodlands. Many of the marginal Prairie groups are included as Woodland people, since they are culturally, linguistically, and even tribally related to specific Woodland groups. From Florida to Quebec and west to the Mississippi River Basin, these people were primarily farmers and hunters. They raised seasonal crops of maize, melons, beans, squash, and pumpkin; and harvested hundreds of wild plants such as wild rice, tubers of water lily, wild onions, nuts, berries, choke cherries, edible parts of cattail, wild turnips maple sugar, and wild plums. Hunting, trapping, and fishing provided a wide variety of meats; including squirrel, muskrat, deer, rabbit, bear, turkey, ducks and geese, and a variety of fresh and salt water fish. They dried and stored fruits and vegetables.

These Woodland groups drew from the vast natural resources at hand to produce a proliferation of arts, crafts, and mundane articles. The profound effect of trade goods on both material production and politics is possibly more apparent there than anywhere else in the country. Trade materials of the white man, such as glass beads, yarn goods, and yarn brought the development of entirely new technologies in production, as well as new art forms. The Indian traded fur to the white men. This demand for furs in Europe and trade materials in America had far-reaching repercussions on Indian people. Firearms were an important commodity demanded by the Indian people. The balance of power shifted among tribal groups, depending primarily upon which group had secured superior weaponry.

The events in history from 1492 to the present, the politics, economics, colonization, Indian wars, and tribal removals had far-reaching effects. Few would disagree that the history of Oklahoma reflects some of the most profound results to come from these events. Indian people, from every cultural area in what was to become the United States were removed from their native lands and relocated in Oklahoma. Some eventually returned to their native lands, but most remained in their assigned territory.

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American Heritage Book of Indians by Alvin Josephy. Copyright 1961 by Simon and Shuster.
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World of the American Indian, edited by Jules B. Billard. Washington, D.C.: National Geographic Society, 1974.

III. THE INDIANS OF OKLAHOMA -- BACKGROUND

A. Prehistoric Tribes

There is abundant evidence to prove that certain parts of Oklahoma were inhabited by people of the Indian race long before the discovery of America by Columbus. The traces of their former presence and the relics and remains of their simple arts and industries may be found in many parts of the state. It is altogether probable that there were several distinct stocks or tribes.

The Earth-House People

The prehistoric stock which was by far the most numerous, if the conclusion is to be reached by ruins and remains which give evidence of its activities, was one which during a period of many generations' duration inhabited the region now embraced by over twenty counties in the eastern and southeastern parts of the state, as well as the entire state of Arkansas and parts of several other adjacent states. The implements and utensils of these people indicate that they were well advanced in the scale of civilization. They especially excelled in the art of making pottery. They dwelt in strongly built, timber-framed, dome-shaped houses, which were covered with sod or turf. When the supporting poles and posts of one of these houses became so far decayed as to render it unsafe, it was abandoned and another house of the same general character was built, usually within convenient distance. When such a structure finally

collapsed, the heavy layer of earth with which its walls and roof were covered naturally fell in the form of a low, circular mound. These mounds still remain to this day in numbers so vast as to cast serious doubt in the minds of many as to the possibility of their being of human origin. Evidence as to this is conclusive. The wide distribution and common occurrence of these earth house mounds affords abundant opportunity for archaeological investigation and exploration.

Cave and Ledge People

A prehistoric stock entirely distinct from that whose monuments remain in the form of the prairie mounds was a tribe of people who made their homes or abodes under the shelter of projecting rock ledges and in the open mouths of caves. The people of this stock lived in a more restricted area in the northeastern part of the state, although further investigation may result in showing a more extensive habitat. They were not numerous, and it is probable that they lived almost exclusively by hunting and fishing. These facts are abundantly evidenced by the kitchen refuse, such as bones broken to extract the marrow and the shells of several species of bivalves, and also by their implements, utensils and weapons.

The Mound Builders

In the valleys of the Red, Arkansas, Grand, Illinois Rivers, and other Oklahoma rivers, there are large mounds similar to those found in the valleys of the Ohio, Mississippi, and Missouri Rivers, and it seems not improbable that they were built by the same race of prehistoric people. These mounds are in various forms, some being conical, some pyramidal, both being truncated more often than complete. The several pyramidal mounds thus far described, both rectangular and square, were apparently built with due regard for cardinal points. It is probable that they are more ancient than the earth-house mounds, which generally abound in the same localities. Whether they are exceeded in antiquity by the remains of human occupancy in the caves and under the ledges has not been ascertained.

Other Prehistoric Peoples

Evidences of prehistoric life and activity are far less numerous in the central and western parts of the state, although it is possible that future developments in this line may result in bringing to light much more than has been suspected. A flint arrow-tip was taken from a sand pit, six feet beneath the surface of the ground in the Valley of the Deep Fork of the Canadian, near Oklahoma City. A granite *metate*, or mealing stone was excavated from a depth nearly as great on a hillside near Colony, in Washita County. In neither of these instances was the overlying layer of soil of such a character as to indicate that it could have been readily disturbed or transported by the action of wind or water, so it seems evident that they are relics of a very ancient life. Throughout the western part of the state, flint implements and other remains of prehistoric life may be most commonly found in the immediate vicinity of springs of water, which quite naturally afforded the most convenient villages and camp sites.

B. Surviving Indigenous Tribes

Although a number of Indian tribes which are still in existence may be classed as having been indigenous to Oklahoma, most of them ranged far over the borders of neighboring states from time to time. In the prehistoric period, as well as in more recent times, Indian tribes were wont to change their habitats, usually because of pressure of superior force on the part of some other tribe, and at times there were other impelling motives such as practical economics involving the need to follow the hunt or the need for a band to sub-divide when it became too large to be an economically efficient unit.

The Caddoan Tribes

The Caddo tribe, which now represents a consolidation of several closely related subtribes or bands, originally inhabited the valleys of the Sabine and Red Rivers, in Texas and Louisiana, and extending northward into the southeastern confines of Oklahoma. In the region above this tribe, along the Valley of the Red River, was the Keechi Tribe, although its range extended southward to the Valley of the Trinity River in Texas. Still farther west in the vicinity of the Wichita Mountains and in the Valley of the Upper Red River and those of its principal tributaries lived the Wichita and kindred tribes, the Waco and Towakoni. The people of these tribes were always more or less sedentary in their habits, living in fixed villages and depending upon the cultivation of the soil for a large part of their sustenance.

The Siouan Tribes

The Osage and Quapaw tribes are closely related, their language being the same with slight variations. As a part of the Great Sioux or Dakota stock, their ancestors migrated from the East and it is believed that they arrived in the Trans-Mississippi country about 600 years ago. The Osage lived in Missouri, eastern Kansas, northern Arkansas, and northeastern Oklahoma. The Quapaw lived south of the Osage, along the Valley of the Arkansas and in the eastern part of Oklahoma. The Osage retained a distinct tradition to the effect that their ancestors had driven out and disposed the Caddoan tribes when they came into the Arkansas Valley. Both the Osage and Quapaw sold their lands in Oklahoma to the government, and afterwards each accepted reservations in this state.

The Shoshonean Tribes

The Comanche were an off-shoot of the Shoshone of Wyoming and Idaho, with whom they maintained fraternal relations until a comparatively recent period. They are supposed to have drifted out on the Great Plains about the time of the first Spanish explorations and they are known to have occupied or over-run the region between the Arkansas River and the Lower Rio Grande for at least two centuries past. They were a type of the nomadic Indian of the Plains, in that they lived entirely by the chase and roamed over a vast region in search of game and in making war. A relatively small area in the Valley of the Upper Cimarron, in that part of its course is semi-mountainous, made it possible for the Ute to penetrate farther into the buffalo range in that vicinity than elsewhere along the eastern base of the Rocky Nountains, while at the same time they were in a region whose topography enabled them to easily act upon the defensive when attacked by their hereditary enemies of the Plains tribes.

The Kiowa and Plains Apache

Like the Comanche, the Kiowa were from the Rocky Mountains and were living in the region at the source of the Missouri River at the beginning of the historic period. Thence, they had drifted out on the Great Plains in the vicinity of the Black Hills of South Dakota. About the time of the American Revolution, the Kiowa were driven south of the Platte River by the Cheyenne, who in turn were giving way before the pressure of superior numbers on the part of the Sioux. Within a few years, the Kiowa began to range south of the Arkansas River, where they came into conflict with the Comanche. Eventually, about 1795, they made peace with the Comanche and entered into an alliance with them which has been maintained ever since; the two tribes acting in unison in all matters of common interest, such as the making of war and entering into treaties.

With the Kiowa, who have no known linguistic affiliations with any tribe, came a small band of Indians of Athapascan stock, who, because they spoke a language similar to that of the Apache of New Mexico and Arizona, were called the Apache, though it is evident that they have been separated from any other tribe of that stock for hundreds of years. They have always lived and acted with the Kiowa.

In addition to the foregoing tribes, there were probably several others which ranged into Oklahoma at rare intervals, but such incursions were so infrequent and so brief that the inclusion of such bands in the list of indigenous tribes would scarcely be warranted. It is worthy of remark, however, that all of the indigenous tribes, with one exception, are still residents of the state. The last of the Ute left the Cimarron Valley about the time that the big buffalo herds disappeared from that region, leaving to join the main body of their tribe in southwestern Colorado.

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A Standard History of Oklahoma, by Joseph Thoburn. Chicago: American Historical Society, 1916.
Indians of Oklahoma. Washington, D. C.: Government Printing Office.
World Book Encyclopedia. Chicago: Field Enterprises, 1968.

C. Modern Tribes with Indigenous Background

CADDO

"The name Caddo is a derivative of *Kadohadacho*, signifying 'real chiefs'" who formed a confederacy with six subdivisions. Caddoans formed another confederacy in southern Oklahoma and northern Texas called the Hasinai Confederacy.

The ancestry of the Caddoans may not be scientifically traceable back to the first families of the Great Southern Plains, but they had lived there for several thousand years when white men first encountered them.

Location: The Caddo settled in southern

Location: The Caddo settled in southern Oklahoma and along the Red River into Arkansas, Louisiana, and Texas.

Background: Caddoan culture reached its highest development at the beginning of the Christian Era. The specific cause of their decline, which began during this period, has not been determined. They had severe epidemics and experienced devastating losses in warfare with other tribes of the Southern Plains.

Their culture was more advanced and their economy more diversified than any other prehistoric tribes in this vast region. They were both expert hunters and successful agriculturists. They lived in towns and some of their communities were unusually large. Abundant food supply, inherent industriousness, and an ability to absorb beneficial practices and new ideas brought them prosperity that endured for countless centuries.

They were among the earliest potters, cultivators and weavers of the Great Southern Plains. Their cultural patterns reflect that they may have originated in Mexico, Circum-Caribbean, Mississippi, and southwest of the Pueblos. The Caddoan culture extends in several directions.

The Caddo had a great talent for creating organizational systems of political, economical, social, and cultural structures that enabled them to endure for thousands of years on the Great Southern Plains. "Most early writers on tribes of the Southwest were favorably impressed by the Caddo, describing them as sociable, industrious, intelligent, lively, courageous and brave in war, and faithful to their word. They were especially known for their friendly welcome to visitors, offering the best accommodations in their houses and plentiful food.

"In 1846, the Caddo negotiated for lands along the Brazos River in Texas and by 1858 had made great progress living within the boundaries set by this treaty. The aftermath of the wars brought hostility of the white men toward Indians. White settlers attacked a camp of the Caddo within the set boundaries. The result was the removal of the Caddo Nation to Indian Territory in 1858.

"In 1859, the Caddo were moved to the Washita River. They were left there impoverished and without protection from the surrounding tribes. As late as 1860, tribes on the Washita were still being threatened by Texans.

"During the Civil War, the Caddo fought on the Confederate side and were one of the last Confederate Indian allies to surrender at the end of the war. After the war, the Caddo returned to their reservation and began to establish their families, build homes, and plant crops on the Wichita-Caddo Reservation in Oklahoma."

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WICHITA

"A southern confederacy of Caddoan tribes, the confederacy also included the Taovayas, Tawakoni, Waco, and Kichai."

Location: "The Wichita were located in northeastern Kansas, northern Oklahoma, and along the Red and Arkansas Rivers." Like the Caddo, they had inhabited this area for an undetermined period of years before the white men encountered them.

Background: "The first mention of the Wichita tribe by this name in the government records was the Camp Holmes Treaty of 1835." The Wichita were the only tribe on the Great Plains that constructed large dome-shaped, thatched-straw shelters, which Coronado described in his chronicles as the type of houses the tribe lived in on his expedition in Kansas in 1541, which, therefore, identified the Wichita in this area at that period. "Wichita tradition indicates their migration was north to south due to warfare with the Comanche, Apache, and Osage."

They have been described by other tribes and explorers as the tribe being tattooed from head to foot with many intricate designs. They were hunters and agriculturists, the men being the protectors, hunters and warriors. The women did the farming, built the shelters, and performed household duties. "Wichita tools and implements were made from bone, stone, some wood, and pottery. They had some articles that were woven."

"By 1850, the Wichita had permanent villages in the Wichita Mountain area." "In 1894, the Wichita and Caddo tribes were allotted lands in severalty, which they held by right of occupancy only."

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OSAGE

The Osage are of the Dhegiha division of the Siouan linguistic family. In remote pre-history, they were at one time in the Ohio Valley before settling on their vast domain within Missouri, Kansas, Arkansas, and Oklahoma regions. Their location was the major factor for their being virtually untouched by the influx of white men, with the exception of the French traders and a few Spanish traders, until the 1800's. The greatest influence of technical change was brought about by trading with the French.

Location: The Osage resided in southern Missouri, southeastern Kansas, northwestern Arkansas and northern Oklahoma.

Background: The Osage were divided into two groups: the peace people and the war people, with groups living in bands, each governed by a chief. As a tribe, they had a central governing system consisting of a council and two divisional chiefs. At the beginning of historic time, they became known as the Great Osages and the Little Osages to the French traders. In 1673, Marquette placed their location on a map, but he did not contact the Osage. He was told of their villages by another tribe.

The men were the protectors of the villages, hunters and formidable warriors. The women planted gardens of corn, pumpkin, squash, and beans, and performed other domestic tasks of the village life.

The warriors were aggressive and powerful, and were continuously engaging in raids and warfare upon tribes of the Plains and east of the Mississippi. In the 1700's and 1800's, other tribes allied against the Osage. Tribes moving west from the southeast were encouraged by officials to join tribes to wage war against them. Finally, through peace treaties, most animosities were quelled.

Their permanent villages were on the Osage and Missouri Rivers with summer villages near the hunting grounds in Kansas and Oklahoma. In 1802, there were permanent villages in their domain in Oklahoma located on the Arkansas and Verdigris Rivers.

In 1808, the Osage signed a treaty with the United States ceding all their lands west of the Mississippi and northeastern Arkansas. They moved their villages to their land in Kansas and lived there until they were moved to the Osage Reservation in Oklahoma.

"In 1825, the Osage ceded the northern half of Oklahoma to the United States who wanted the land for the removal of the eastern tribes. In 1835, the Osage, along with seven other tribes, signed a treaty at Camp Holmes for peace among Oklahoma tribes."

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The Osages: Children of the Middle Waters by John Joseph Matthews. Copyright 1961 by the University of Oklahoma Press.

IV. IMPORTANT DATES

1541 Francisco Coronado reached the Arkansas River in Kansas, discovering the Wichita. In October of 1541, Hernando DeSoto and his army reached the region of the Caddo.

1601 Juan de Onate, searching for treasure, joined Coronado's province of Quivera in Kansas and contacted the Wichita.

1686 La Salle encountered the confederacy of the Caddo and the Hasinai at the lower Red River.

1719 Bernard de La Harpe contacted the Wichita on the lower Arkansas River in Oklahoma.

1746 Du Tisne and La Harpe made the first official visit to the Osage on the Missouri River.

1808 The Osage signed the treaty ceding all their lands west of the Missouri River, comprising virtually the entire state of Missouri and the northeastern part of Arkansas.

1825 The Osage signed a treaty ceding all the northern half of Oklahoma.

1835 The first treaty of the Plains tribes was at Camp Holmes on August 25, 1835, near the Canadian River and included the Wichita, Comanche, and Osage. Delegates from the eastern tribes also signed the treaty: the Cherokee, Choctaw, Creek, Quapaw, and Seneca. This treaty was a peace treaty among the Plains Tribes.

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HOMELANDS OF OKLAHOMA INDIANS

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STUDY GUIDELINES

1. **What was the major reason for the migration of peoples through the Bering Strait into North America?**

   People who lived by hunting followed animals into North America.

2. **What reason is attributed to the great number and the differences in culture of so many tribes?**

   When Indians journeyed across the North American continent, the old groups separated and new ones were formed.

3. **What are the five major regional classifications of American Indians within the United States?**

   Northwest Coast *Southwest*
   Great Basin *Plains*
   Woodlands (Northeast Woodlands, Great Lakes, and Southeast Woodlands)

4. **What causes affected the development of arts in some cultures more than others?**

   The environment affected the lives of tribal people. When natural resources were plentiful, elaborate societies and refined art forms were developed. When natural resources were scarce, the groups often lived at subsistence levels with little time for the development of extensive arts and crafts.

5. **What caused the radical change of lifestyle for the early Plains Indians after their contact with the Spanish?**

   The Horse

6. **What were the other means of food sources besides hunting?**

   Fishing *Gathering* *Farming*

7. **In what form of early commerce did Indians negotiate with the Europeans on an economic basis?**

   Trading

8. **What was the major commodity that Europeans wanted from the Indians?**

   Furs

9. **What was the major commodity that Indians wanted from the Europeans?**

   Firearms

10. **The prehistoric Indian people were distinguished by their earlier forms of shelter. What were the three major types of prehistoric tribes in Oklahoma?**

    Earth-House People *Cave and Ledge People* *Mound Builders*

11. **Who were some of the Caddoan tribes?**

    Caddo *Wichita* *Waco* *Towakoni*

12. **The Osage and Quapaw belong to which tribal linguistic stock?**

    Siouan

13. **What Plains tribe dominated the region between the Arkansas River and the Lower Rio Grande for two centuries?**

    Comanche

14. **What Plains tribe occupied the region of the Rocky Mountains and Black Hills of South Dakota, and came into constant conflict with the Sioux, Cheyenne, and Comanche?**

    Kiowa

15. **What Southwestern Plains tribe attached themselves to the Kiowa?**

    Kiowa-Apache

16. **This tribe endured for thousands of years on the Great Southern Plains, formed a confederacy, and the name of their tribe signifies "real chiefs."**

    Caddo

17. **The Wichita, belonging to the confederacy of Caddoan tribes, was the only tribe on the Great Plains who built a different form of housing which lasted for several centuries. What was the nature of their houses?**

    Large, dome-shaped, thatched-straw shelters

18. **What tribal nation, due to their location in America, had minimal contact with white men until around 1800?**

    Osage

19. **In 1825, the Osage ceded the northern half of Oklahoma to the United States for what purpose?**

    The removal of tribes into Oklahoma

Suggested Activities

1. Research and relate the various tribal myths and beliefs pertaining to concepts of their origin.

2. Research and study how the natural environment of the various regions affected the lifestyles of tribes.

   a. Students may report on specific tribes within one particular region; i.e., Woodlands, and compare the lifestyles of tribes in this region.

   b. Students may report on specific tribes from several regions; i.e., Plains, Southwest, and Woodlands, and contrast the lifestyles of tribes from these different regions.

UNIT TWO

TRIBAL EXPERIENCES WITH THE EXPLORERS

I. DISCOVERIES IN OKLAHOMA, B.C.

Archaeologists have uncovered definite evidence of people who lived in Oklahoma long ago. New evidence finds European and African influences in the Oklahoma area as far back as 800 B.C.

Notable finds have been made of ancient inscriptions left by Libyans, Celts, and Phoenicians who ascended the Mississippi, Arkansas, and Cimarron rivers.

The coming of the Libyan explorers and colonists brought to the American scene North African cultural aspects. The North African voyagers began to explore the New World between 1000-800 B.C. Inscriptions found in North America reflect that Libyan mariners explored and colonized various regions and influenced tribal groups whom they came in contact.

The cultural heritage of the American Indian people is reflected in the complex linguistic relationships of the spoken languages today. The earliest languages came from Asia, via the west coast, and there has been a continuing input of Asiatic words from the Pacific as repeated incursions have taken place. On the Atlantic side, ancient Libyan, Egyptian, Phoenician, Celtic, and Basque colonists brought dialects of which some descendant tongues can still be recognized.

Within Oklahoma a wealth of archaeological discoveries indicate many early explorations occurred centuries Before Christ. These findings cast more light on the earlier historical life of man.

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II. SPANISH EXPLORATIONS

A. Spanish Influences In Oklahoma

In October of 1492 Christopher Columbus, with the blessings of King Ferdinand and Queen Isabella, set sail for the Orient. He discovered the West Indies by landing at San Salvador. After four years of exploration Columbus established Spanish outposts at both Cuba and Haiti.

Hearing fantastic tales of great golden cities and wealth inland from the Arawak natives, but finding none, Columbus was sent back to Spain discouraged and disheartened. Ferdinand of Aragon died in January of 1516 and was succeeded by Charles V who was interested in the stories of wealth from the West. In 1519, he granted the Governor of Cuba, Velasquez, permission to send one of his officers to lead an expedition inland. His name was Hernando Cortez.

Cortez had assisted Velasquez in conquering Cuba and had won recognition as a daring soldier and wise leader. The restless Cortez led several expeditions to explore this region. In one expedition, Cortez landed at Veracruz, Mexico where he came in contact with the Aztec Indians. After a short period of time the Aztec Nation was ravaged and destroyed and Cortez was removed from power.

The king appointed Antonio Mendoza, a close personal friend, to be the first Viceroy of Mexico. Mendoza, upon reaching Mexico, divided it into several provinces. Each province had a governor. In the most northern of these provinces, New Galica, Francisco Vasquez de Coronado was made Governor. It was here that Coronado heard of a vast unknown region of plain desert and high mountains occupied by people with incredible wealth of gold and silver.

On February 23, 1540, Francisco Vasquez de Coronado began an expedition that resulted in early European acquaintance with Oklahoma. He marched his army northward from the Mexican town, Compostela, to search for gold. His force consisted of about thirteen hundred men; but at Culiacan he selected eighty horsemen and twenty-five foot soldiers for the march across the rough, arid district to the north. With Friar Marcos as guide, the party reached Cibola in seventy-three days. The Spaniards captured the first of the fabled "Seven Golden Cities of Cibola" on July 7, 1540. Cibola was six hundred miles west of the site where Oklahoma City now stands, and four thousand miles southwest of Grand Mesa.

The Spanish invaders found no gold, silver or precious metal of Cibola, but they did find the Pueblo Indians. The Pueblos were a peaceful people who lived in adobe and stone houses; in some cases these were four stories high. Coronado, having seized their food and some of their homes, faced hard fighting with the Indians, but the Pueblos were no match for the steel-clad Spaniards.

The Spaniards moved on to a city located near the Rio Grande called Tiguex. It was here that Coronado heard rumors about Quivira, a city of gold and silver. With a new Indian guide, Coronado led his men south into Texas looking for Quivira. He crossed flat plains and desert seeing nothing but a few Indians, probably Comanche or Apache.

After thirty-seven days of marching, Coronado and his men found that they were going in the wrong direction. They turned north and marched forty-two days through Oklahoma into Kansas reaching Quivira near the Arkansas River. There they found the Quivira Indians (Wichita) living in their conical grass houses, cultivating gardens and hunting buffalo. Coronado found no gold and returned to Mexico in the summer of 1542.

The next journey north from Mexico came in 1598 when Juan de Onate led a colony to New Mexico on the Rio Grande. A few years later Santa Fe was founded, and made capital of the province of New Mexico.

At the same time of Coronado's journey, another Spanish leader was exploring the northeastern section of Oklahoma. This was Hernando De Soto who made his journey in 1539.

Both De Soto and Coronado were disappointed in finding neither riches nor great cities. However, these two men gave Spain a claim to the valley of the Mississippi River of which Oklahoma is a part.

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Dale, Edward Everett. Oklahoma: The Story of A State. New York: Harper and Row Publishers, Inc., Copyright 1949, renewed 1977.

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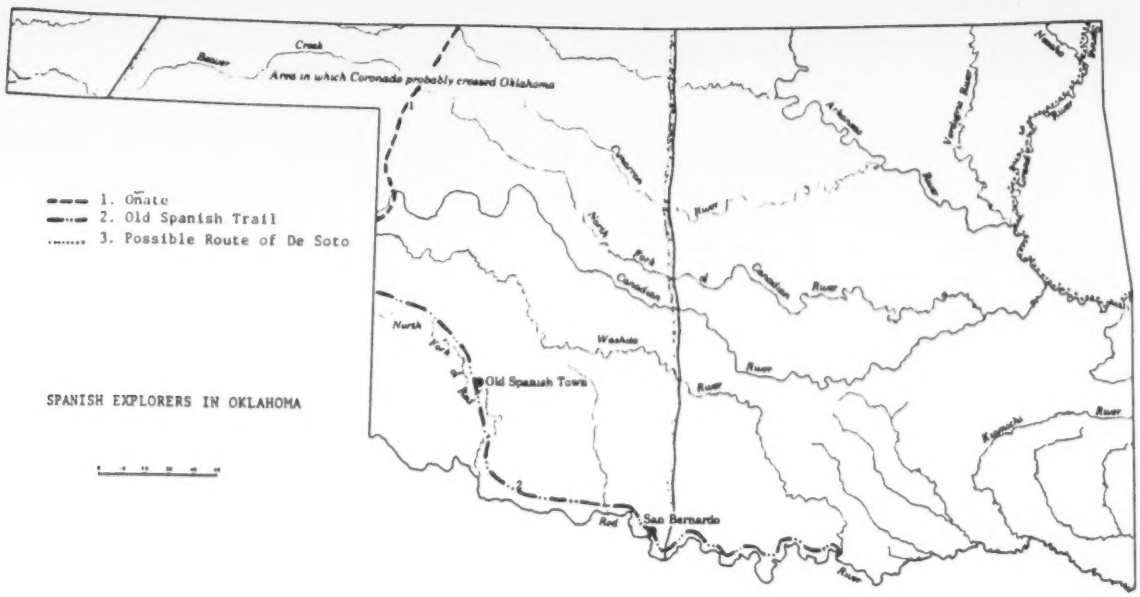
Area in which Coronado probably crossed Oklahoma
1. Oñate
2. Old Spanish Trail
3. Possible Route of De Soto
SPANISH EXPLORERS IN OKLAHOMA
Old Spanish Town
San Bernardo

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B. Spanish Claims In The United States

For more than two hundred years after the voyages of Christopher Columbus to America, Spain was engaged in the conquest of new lands and the consolidation of her claims. With the rise of English sea power and the growth of privateering during the second half of the sixteenth century, Spain's profits in the New World were threatened. French colonial enterprise early in the seventeenth century established another rival of Spain, particularly in the Mississippi Valley and on the northern coast of the Gulf of Mexico.

Great military expeditions under Francisco Vasquez de Coronado, Hernando DeSoto, Juan de Onate, and other Spanish conquerors led to claims upon vast areas north of Mexico and the Gulf. In a large portion of the North American continent the claims of Spain, France, and England overlapped. Spain at various times asserted a strong claim to the western coast all the way north to Alaska, to the Mississippi Basin, and to the entire Gulf Coast. She held Florida against all rivals until 1819 -- with the exception of twenty years -- and in the treaties of 1763 was recognized by France and England as the owner of Louisiana, west of the Mississippi.

SPANISH CLAIMS IN THE UNITED STATES

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III. FRENCH EXPLORATIONS

A. French Influences in Oklahoma

The French came to America because of the excellent fishing waters off the coast of New Foundland and with the hope of developing a profitable fur trade.

In 1534, Jacques Cartier explored New Foundland and discovered the St. Lawrence River. Because of Cartier's favorable comments of the quality of the land and the possible profit from furs, Samuel de Champlain was sent to follow up on the explorations. In 1609, Champlain built a fort and town on a lofty hill overlooking the St. Lawrence River. He named this town Quebec.

Later in 1673 Louis Joliet, a soldier, and Father Marquette, a Jesuit Priest, were sent on a mission to explore a great river known to the Indians as the "Mesabi River." Marquette and Joliet found the great Mississippi and floated down it for days. They found strange birds, animals and came in contact with a few Indians. Due to the fear of finding Spaniards, Joliet and Marquette decided to turn back.

Robert de La Salle in 1682 decided to complete the journey started by Joliet. He and his men travelled the complete length of the Mississippi reaching the Gulf of Mexico. La Salle called this land Louisiana in honor of Louis XIV.

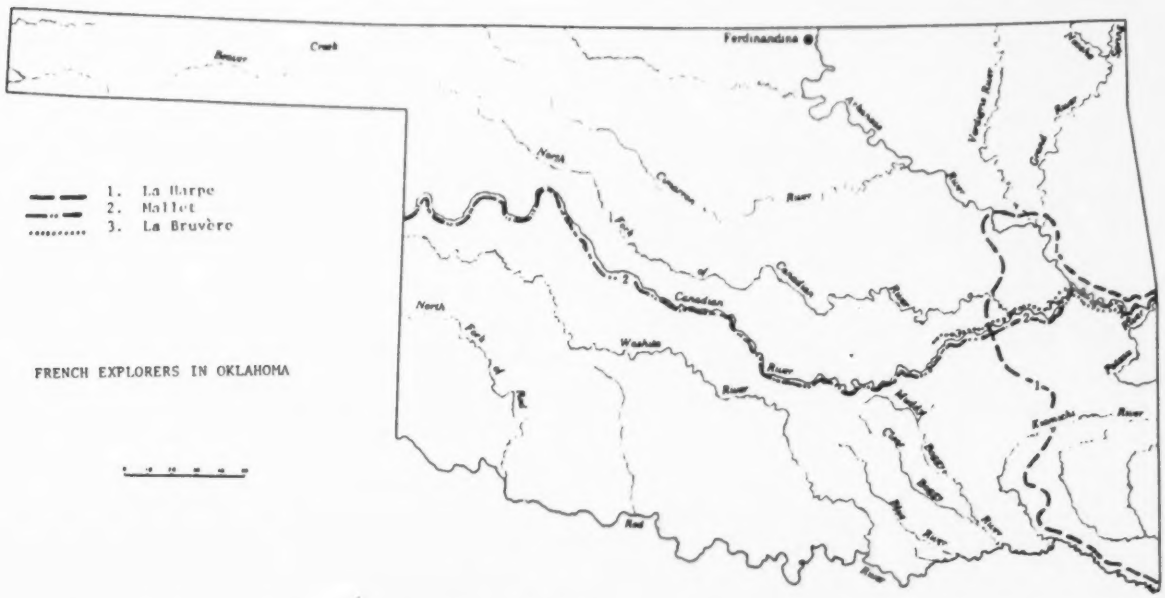
The first French explorer to enter present day Oklahoma was Bernard de la Harpe. Acting under the directions of colonial authority he led an expedition through Oklahoma. In 1718, La Harpe received a grant of land above Natchitoches on the Red River for the purpose of opening trade with Indians of that region. He travelled through eastern Oklahoma and western Arkansas, making careful observations of the valleys of the Red, Quachita, Arkansas, Grand, and Canadian rivers. In his journal La Harpe mentioned a visit to lead mines north of the Arkansas River and gave an account of Indian trade in metals with Spaniards.

Hundreds of French *coureurs de bois* came

upstream to Oklahoma in search of peltries. Many of these men were illiterate, and meager records of sales are the chief historical accounts of their activities. They brought few French wives into the wilderness, and their marriages to Indian mates generally followed native customs. Second-generation woods-rangers were likely to regard themselves as Indians rather than Frenchmen and to make use of the tribal language of their mothers. French names for streams, mountains, and villages came into use, however, as a natural result of the trade in French goods. By 1759, many Indians along the Red River were well equipped with French guns and ammunition. The French governor of Louisiana, Kerleric, regarded the Caddoan and other tribes of the area as subjects of France.

Gradually records emerged and were assembled. It is known that French traders had some acquaintance with the Caddoans before 1700 and that a lively trade was begun with the Wichita villages through La Harpe's efforts in 1719, and that the "Twin Villages" on the Red River were given the names San Bernardo and San Teodoro by Athanase de Mezieres in 1778. This Louisiana Frenchman was regarded as the "foremost Indian agent and diplomat of the Louisiana-Texas frontier," who became a subject of Spain with the transfer of Louisiana Territory to that nation.

Ferdinandina was a trading post west of the Arkansas River in what is now Kay County, Oklahoma, near the site of the Chilocco Indian School. This place was regarded by Joseph Thoburn as the "first white settlement in Oklahoma"



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-- though he attached little significance to the term, probably because he understood thoroughly the mixed character of the population in trading posts frequented by the *courers de bois*.

The Chouteau brothers of St. Louis, Missouri had the privilege of trading rights with the Osage Indians. Due to constant Spanish interference by Manual Lisa, a Creole Spaniard, Pierre Chouteau convinced the Osage to move out of Missouri into Oklahoma. In Oklahoma the Osage settled near the Neosho (or Grand) and the Verdigris rivers.

With the Osage separated from Spanish influence, Pierre Chouteau established a trading post near the vicinity of the Arkansas River in 1802. It continued to be occupied and operated by the Chouteau family until the Osage withdrew from that part of the country and the Cherokee took their place.

The most conclusive evidence as to the thoroughness with which the greater part of Oklahoma was visited and explored by the French is to be found in the names of towns, rivers, creeks,

mountains and hills throughout Oklahoma. The names of Point de Sucre (Sugarloaf), Cavaniol (or Cavaral) and the San Bois Mountains are plainly of French origin, as are those of the Poteau, Illinois, Canadian, Grand, Verdigris, Grand Saline (Salt Fork of Arkansas) and Faux Quachita (Washita) rivers.

Several French geographical names have been corrupted with the course of time. For instance, the Osage called a stream in the north central part of the state *Ne-Scua-Tonga*, which literally means "River Salt Big." The first French explorers named it Grand Saline and later the Americans called it the Salt Fork.

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Dale, Edward Everett. Oklahoma: The Story of A State. New York: Harper and Row Publishers, Inc., Copyright 1949, renewed 1977.

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B. French Claims In The United States

France, like England, started late in the exploration of the new lands of the Western Hemisphere. The first permanent French settlement in North America was in Quebec in 1609, which was contemporary with English beginnings in Virginia in 1607-19. A remarkable group of explorers sent out by Henry IV, Louis XIII, and Louis XVI elevated colonial France to a position of rivalry with the British. In the great armed conflicts over possession of America north of the Gulf of Mexico and the Rio Grande, the basic struggle was between France and England. Between 1689 and 1763, colonial wars recessed only for the recovery of strength and regrouping of allies.

England's claims, based chiefly upon exploration of the Atlantic coast and rising national confidence in sea power, were set down in charters to commercial companies. Vast stretches of unexplored territory all the way from the Atlantic to the Pacific were covered by these charters.

French claims were based upon the explorations and settlements of pioneers: Samuel de Champlain and Sieur de Monts, founders of Quebec, and their successors.

FRENCH CLAIMS IN THE UNITED STATES

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IV. AMERICAN EXPLORERS 1806 - 1821

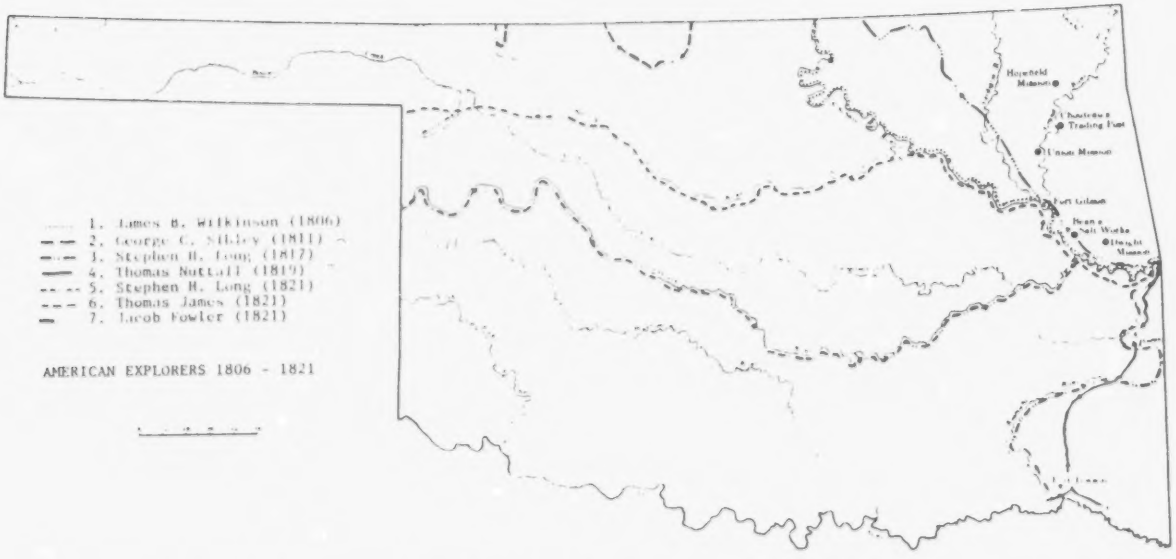
Earliest of the major explorers in Oklahoma under the authority of the United States was Lieutenant James B. Wilkinson in 1806. The party left St. Louis under the command of Lieutenant Zebulon Pike, traveling up the Missouri and Osage Rivers and northwest into Kansas. From Pawnee Village they turned west to the Great Bend of the Arkansas.

Lieutenant Wilkinson began the descent of the stream in October with five soldiers. By making side trips, he visited the sites of Pawhuska and Claremore, but each time returned to the Arkansas and on December 29 he reached the site of Webber Falls. Lieutenant Wilkinson completed the descent of the Arkansas and continued to New Orleans with the journal of his expedition.

In 1811, Colonel George Sibley, Indian agent in Missouri, returned a party of Osages to the Platte River and headed south, crossing the Arkansas in Kansas. He explored the upper Chikaskia and followed the Salt Fork of the Arkansas River southward into northern Oklahoma that became known as the Great Salt Plains.

Major Stephen H. Long, in his search for a suitable place for a fort on the Arkansas River in 1817, explored the Kiamichi Valley. His route from Arkopolis (site of Little Rock) extended through the site of Hot Springs, across the upper Missouri Fork and to the mouth of the Kiamichi. From that point on the Red River he followed the Kiamichi and Poteau Rivers and to Belle Point on the Arkansas, which became the location of Fort Smith. Major Long named the place for his commander, General Thomas A. Smith.

The Thomas Nuttall expedition reached Oklahoma by way of the Arkansas River in April, 1819. Nuttall, a botanist, traveled south with Major William Bradford and a party of soldiers from Fort Smith. His journal describes the streams and mountains of southeastern Oklahoma. After his return to Fort Smith, Nuttall explored along the Arkansas, Grand, Verdigris, Canadian, North Canadian, Deep Fork, and Cimarron rivers. His record, filled with details of river travel and descriptions of Indian bands, has unique value for students of history and geography.


1. James B. Wilkinson (1806)
2. George C. Sibley (1811)
3. Stephen H. Long (1817)
4. Thomas Nuttall (1819)
5. Stephen H. Long (1821)
6. Thomas James (1821)
7. Jacob Fowler (1821)
AMERICAN EXPLORERS 1806 - 1821

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The great Long-Bell expedition to the Rocky Mountains started at Pittsburgh under Major Stephen H. Long on May 5, 1819. Their route took them down the Ohio, north to the Missouri and up that stream to the Platte, westward to the Rocky Mountains, and southward toward Pikes Peak. Captain Bell returned along the Arkansas, but Major Long continued south to the headwaters of

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the Canadian -- which he supposed to be the Red River.

The botanist, Edwin James, left a detailed report of the expedition down the Canadian, through the Texas panhandle and Oklahoma. Major Long realized that he was not on the Red River when he reached the Arkansas on September 10, 1820. Captain Bell's party rejoined Major Long at Fort Smith.

In May, 1821, Thomas James traveled with John McKnight on a journey to New Mexico. After leaving the Cimarron, the party crossed the North Canadian in western Oklahoma and reached Santa Fe in December, 1821.

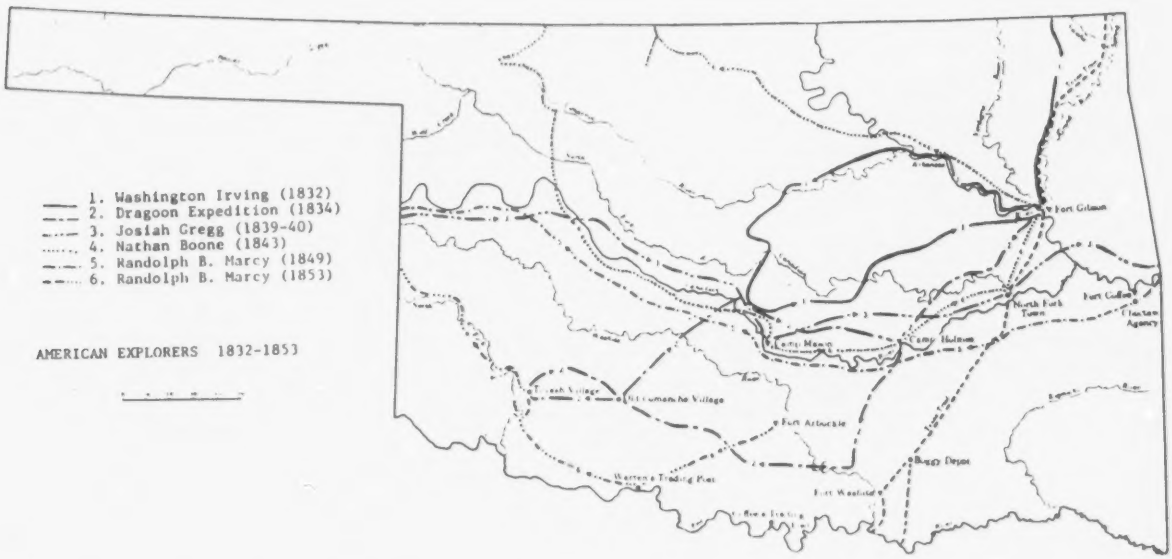
The Hugh Glenn-Jacob Fowler expedition of 1821 was a trading enterprise. The party of twenty men left Fort Smith on September 6, made brief stops at Bean and Saunders' salt works on the Illinois River, Colonel Glenn's trading post on the Verdigris, and Chief Clermont's Osage Village. West of the Arkansas River the traders began to exchange goods with Kiowa, Cheyenne, and Arapaho. At Taos, with trade goods exhausted and pack animals loaded with pelts, the party turned back.

V. AMERICAN EXPLORERS 1832 - 1853

The Washington Irving expedition through Oklahoma in 1832 included Henry Ellsworth of the Stokes Commission and Charles J. Latrobe, author of *The Rambler in North America*. Accompanied by Captain Bena's Rangers, the party covered parts of the Arkansas, Cimarron, and North Canadian valleys, all of which had been traversed previously. No person, however, had described the region and its inhabitants in detail and with such lively, charming narrative as Irving did.

The Dragoon Expedition of 1834 under General Henry Leavenworth was a major effort to establish peace on the Southern Plains. Five hundred dragoons under Colonel Henry Dodge, with additional Indian scouts and interpreters and two infantry companies from Fort Towson, made up the party. George Catlin, the distinguished painter of Indian life, was permitted to ride along with them.

The dragoons marched towards Edwards' Post on June 15, established Camp Holmes, crossed the



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Canadian River, and reached the lower Washita on July 4. Beyond the Washita, General Leavenworth died in a hospital camp. Colonel Dodge marched the dragoons west to Old Comanche Village and to Toyash Village on the North Fork of the Red. From that point he returned to Fort Gibson, reaching the post on August 15.

Josiah Gregg, one of the great Santa Fe traders, began his expedition of 1839 at Van Buren, Arkansas. Goods for New Mexico were carried in fourteen wagons. Gregg traveled on the north side of the Canadian beyond Camp Mason, crossed that stream between the sites of Bridgeport and Taloga, and continued west to Santa Fe and south to Chihuahua. He returned in 1840, traveling 2000 miles with 28 wagons and a large flock of sheep and goats.

Captain Nathan Boone of Missouri led an expedition from Fort Gibson to the Great Salt Plains in 1843. The route was along the Arkansas River to the site of Osage, northwest to Salt Fork, and north of the 37th parallel. Returning, Boone crossed the Cimarron, marched south to the Canadian, and followed that stream to North Fork Town.

In 1849 a band of California emigrants was escorted through Oklahoma by Captain R. B. Marcy. Four years later Marcy explored a part of southwestern Oklahoma in his search for the headwaters of the Red River.

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STUDY GUIDELINES

1. **Identify some of the earliest explorations in Oklahoma.**

   Iberian, Libyan, Celtic, Egyptian, and Phoenician expeditions

2. **What type of evidence has been discovered to indicate Pre-Spanish explorations?**

   Ancient inscriptions on rocks, burial mounds, and artifacts dated hundreds of years B.C.

3. **What were the motives for Spanish explorations in the New World?**

   To Christianize -- to claim lands -- to gain riches

4. **Who discovered the West Indies and established Spanish outposts in Cuba and Haiti?**

   Christopher Columbus in 1492

5. **Who was the famous Spanish explorer to search for cities of gold and silver and conquered the Aztec Indians?**

   Hernando Cortez

6. **Who was the first Spanish explorer to reach Oklahoma in search of Quivira?**

   Francisco Vasquez de Coronado

7. **Who were the Quevira?**

   Wichita Indians

8. **In 1598 Juan de Onate led a colony to New Mexico where a Spanish settlement was founded. What is this settlement named?**

   Santa Fe

9. **Who was the other major Spanish explorer who led several expeditions in search of gold and silver and traveled through Oklahoma?**

   Hernando De Soto

10. **What were the motives for French explorations in the New World?**

    To Christianize -- to claim lands -- to develop fur trade

11. **In 1534, Jacques Cartier explored New Foundland and discovered _____.**

    St. Lawrence River

12. **In 1609, Samuel de Champlain was sent to follow up on the explorations and built a fort on the St. Lawrence named _____.**

    Quebec

13. **What river was discovered by Marquette and Joliet?**

    Mississippi

14. **In 1682, what famous French explorer completed the journey started by Joliet and traveled the length of the Mississippi into the Gulf of Mexico?**

    Robert de La Salle

15. **La Salle called the land of the Lower Mississippi, _____, after the King of France.**

    Louisiana

16. **La Harpe, around 1718, explored rivers in Oklahoma. Name these rivers.**

    Red, Quachita, Arkansas, Grand, and Canadian rivers

17. **By 1759 many Indians along the Red River were well equipped with guns and ammunition through trading with the French. What tribes were regarded as subjects of France during this period?**

    Caddoan tribes

18. **Name the first trading post regarded as the first white settlement in Oklahoma and where was it located?**

    Ferdinandina, west of the Arkansas River in north Oklahoma

19. **Who were the French brothers who established privileged trading rights with the Osage and influenced this tribe to move into Oklahoma?**

    Chouteau

20. **The American explorer, Stephen H. Long, established a fort on the Arkansas River in 1817 named _____.**

    Ft. Smith

21. **What expedition was an assignment to make peace on the Southern Plains and founded Camp Homes on the Canadian River?**

    Dragoon Expedition

UNIT THREE

TRIBAL NATIONS: PLAINS AND FIVE CIVILIZED TRIBES

I. PLAINS TRIBES – AN OVERVIEW

A. The Great Plains was peopled by a large number of tribes whose culture was severely threatened and changed in the nineteenth century because of the westward expansion of the Anglo-Americans. The resulting conflicts were often bloody, as earlier ideas of keeping the Anglos and Indians separated from each other -- vanished. Anglo-Americans continued to insist that the Plains could and would be inhabited by the white man. Because of their superior number and technology, the white man prevailed, and the ultimate result was a disappointing end to the traditional life and culture of a proud people. Their lives, however, continue to be enriched by a great heritage. This is chronicled in excellent fashion in Chapter X of *The Southern Plains Tribes: A Study of History and Culture* by Dick Swift.

B. There are three regions of the Plains:

1. Northern Plains
2. Middle Plains
3. Southern Plains

C. Tribe locations during the 1500-1650 A.D. period:

Northern Plains	Middle Plains	Southern Plains
Apache	Ponca	Caddo
Kiowa	Osage	Wichita
Comanche	Pawnee	Tawakoni
Crow	Kansa	Kichai
Mandan	Missouri	Hasinai
Arikara	Iowa	Tonkawa
Hidatsa	Omaha	Quapaw
Cheyenne	Atakara	
Dakotas	Lipan Apache	
Arahapo		

D. In 1541-42 early explorers listed the following tribes in the Oklahoma region:

Caddo	--	southeastern Oklahoma, western Arkansas and northern Texas
Wichita	--	southwestern Kansas and northwestern Oklahoma
Osage	--	southern Missouri, southeastern Kansas, northeastern Oklahoma and northwestern Arkansas

E. After the 1700's, several tribes migrated to the Oklahoma region:

Kiowa	--	1790
Comanche	--	1751
Kiowa-Apache	--	1790
Cheyenne	--	1868
Arapaho	--	1868

F. The last tribes to defend their domains in Oklahoma against the United States were:

Comanche
Kiowa
Cheyenne

G. In 1800, the tribes had reached their population peak; the conditions resulting in their decline were:

1. Tribal wars (nominal)
2. Westward expansion of the white man
   a. wars
   b. disease
   c. destruction of hunting game
   d. Indian removal

II. SURVEY OF SEVERAL PLAINS TRIBES

QUAPAW

The Quapaw belong to the Siouan linguistic family. Other tribes related closely to the Quapaw are the Osage, Kansa (Kaw), Ponca, and Omaha. These tribes all separated in pre-historical time.

Location: Their earliest known homeland was on the Ohio River. They migrated south to the Mississippi River and the lower Arkansas River. Southern Oklahoma was claimed by the Quapaw and ceded to the United States in 1818.

Background: "The Quapaw were hunters, gatherers, and farmers. They made earthen pottery, used for cooking and as plates, and wove large cane baskets for storage. They were a people with a peaceful and liberal disposition. The villages were built on high earth mounds, and constructed of dome-shaped, bark-roof covered shelters which housed several families.... An interesting fact about the Quapaw, after their removal from Arkansas to the Oklahoma reservation in 1887, occurred when their land was being allotted by a government bureau. They became dissatisfied over the delays and decided to take control and direct their own allotment, the first time a tribe had done this."

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PAWNEE

The Pawnee are of the Caddoan linguistic family. Elements of the Pawnee's language, customs, and tradition can be traced to the Southeast and Southwest. Traditional history located the Pawnee in southern Oklahoma migrating north until they settled on the Platte River in Nebraska from pre-historic time until their removal in 1800's.

Location: The Pawnee resided on the Platte River in Nebraska and in northern Kansas.

Background: The Pawnee had developed a very complex religious system and highly organized social and political systems. "They lived in earth lodges and were hunters, food gatherers, and agriculturists." The origin of the name, Pawnee, is uncertain.

In the middle of the 17th century, the Pawnee were being savagely raided by tribes to the east that had acquired weapons from the French. A great number of Pawnee were captured by other tribes and sold into slavery to traders. Tribes to the west and south of them sold them into slavery to the Spanish.

"The use of the horse made an immense change in their lifestyle, and by 1630, they had acquired a large number of horses. French traders were established among the Pawnee before 1750. The trade goods and diseases brought to the Pawnee influenced their lives and the number of tribal members. A tribe acquired power and prestige by the strength of a large tribe.

"In the treaties with the United States of 1833, 1848, and 1857, the Pawnee ceded all their lands, with the exception of land set aside for a reservation in Nebraska. They stayed there until

the Removal Act which moved them into Oklahoma in 1875."

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KIOWA

The Kiowa have been linguistically linked with both the Tanoan and the Shoshonean stocks; previously, they had been considered a separate linguistic family. It is uncertain as to what regions they called their homeland before being located in the Black Hills as late as 1780. They started migrating south until settling in the Wichita Mountains of Oklahoma.

Location: The Kiowa were located in western Montana until 1780, and at one time in the Black Hills of South Dakota.

Background: The Kiowa came to the Great Southern Plains from the north. Their migration was hastened by the aid of the horse. It has been said that they had developed great horsemanship and quickly adapted the use of the horse to their nomadic ways. Before they left the north, the Kiowa and Kiowa-Apache are assumed to have joined forces. The specific date of this association is unknown. It is generally accepted that since the Kiowa were large numerically as compared to the Kiowa-Apache, the Kiowa-Apache joined them for protection.

Kiowa tradition and the anthropologists are not in agreement as to their origin, nor have the physical descriptions of the Kiowa, written by the white men who first encountered them, been in accord.

"Throughout early history, they were noted to be very powerful and fierce warriors on the plains, traveling great distances on raiding parties, or to make war on other tribes. They were well organized politically, socially, economically, and culturally. The tribe was made up of six divisions when they moved south and east into the Plains." They lived in tipis and depended on the success of the hunting parties and food gatherers for food, clothing, implements, and shelter. This caused great value to be placed on the horse. The Kiowa fought many wars on the plains with Comanche, Caddo, Wichita, Osage, Pawnee, Cheyenne, and Arapaho. Later, they began peaceful negotiations with several of these tribes in the early 1800s.

The Kiowa had established friendly relationships with the Comanche, Wichita, Cheyenne, and Arapaho tribes. The Kiowa, sometimes joined by other allies, made raids into Texas and New Mexico. The United States, pressured by settlers in these areas, sent the U. S. Army to the area for protection from these tribes. Several forts were built: Fort Atkinson, Fort Sill, Fort Supply and others as the opening against hostile Indians of the Southern Plains commenced.

"The first treaty the Kiowa made with the United States in 1837 established peace with the Osage and Creek for equal hunting rights, and the United States citizens were allowed access through the Plains region.

In 1853, the Kiowa, Comanche, and Kiowa-Apache signed a treaty with the United States at Fort Atkinson, Kansas. The treaty established peaceful access of travel through this region for white people going west.

In 1865, they signed a treaty that resulted in the Kiowa and Comanche settling on a reservation in western Texas and in southwestern Oklahoma.

In 1867, the Kiowa signed the Medicine Lodge Treaty which set forth the boundary lines for a reservation in Oklahoma."

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KIOWA-APACHE

"The Kiowa-Apache are of the Athapascan linguistic family, but had no political connection with Apache tribes." Although they have always retained their identity and spoke the dialect of the Athapascan language, their entire history and migration on the plains are the same as the Kiowa.

Location: The Kiowa-Apache resided in western Montana until 1780, and at one time in the Black Hills of South Dakota.

Background: The Kiowa-Apache made alliance with the Kiowa tribe at an unknown date while both tribes lived in the Northern Plains. They kept their tribal customs and traditions when they migrated with the Kiowa to the Southern Plains.

"The Kiowa-Apache signed their first treaty with the United States in 1837, at Fort Gibson, OK."

"In 1867, they signed the Medicine Lodge Treaty in Kansas."

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CHEYENNE

The Cheyenne belong to the Algonquian linguistic family. The name Cheyenne was given to them by the Sioux. "In a later period, they became closely associated with the Arapaho. There are two divisions of the Cheyenne: Northern Cheyenne and Southern Cheyenne. This separation of the tribe took place in Colorado." They hunted and raided into Kansas and Oklahoma areas.

Location: "In earlier days the Cheyenne resided in North Dakota and the upper Missouri River. They lived in Colorado in 1851, located on the Arkansas River." They later moved into Oklahoma on the Washita River before 1868.

Background: "The Cheyenne are one of the more prominent tribes of the Southern Plains. Before arriving on the plains, they lived in permanent villages, hunted wild game, and were farmers and potters." They are known for their expertise in tipi construction and decoration. "As they moved further into the plains, it became essential to adopt new ways. The Cheyenne were a nomadic tribe who came to be known as formidable warriors of the Great Plains."

The first accomplishments their young men learned were to be courageous and vigorous warriors. The men were dedicated to protecting their villages, providing food, and eliminating the enemy.

"The Cheyenne were known for their fine physical appearance and their colorfully decorated clothing." Their political structure was complicated and rigid with chiefs forming a council which governed the tribe. The Dog Soldiers were structured warrior organizations that kept law and order. The women participated in hunts; their role was to drive animals within range of the hunters. These hunting parties were conducted on foot.

"The Cheyenne were recorded in 1680 by La Salle when the tribe visited the fort on the Illinois River."

"Modern Cheyenne history began from their meeting as recorded by the Lewis and Clark Expedition of 1804 in the Black Hills of South Dakota."

"In 1825, the Cheyenne signed their first peace treaty with the United States in Montana."

"Part of the Cheyenne settled on the Arkansas River in Colorado and became known as the Southern Cheyenne. The division located on the Platte and Yellowstone Rivers became known as the Northern Cheyenne."

"In 1861, the Cheyenne and Southern Arapaho signed a treaty with the United States at Fort Wise, Kansas ceding lands in Nebraska, Kansas, Colorado, and Wyoming.... In 1867, they signed the Medicine Lodge Treaty providing for their reservation in Indian Territory."

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ARAPAHO

"The Arapaho, westernmost tribe of the Algonquian linguistic family, were closely affiliated with the Cheyenne." The Arapaho and Cheyenne were in Colorado in the 1800's. Both tribes had a division. Some of the people went north and others went south, becoming the Northern Arapaho and Southern Arapaho, like the Cheyenne. Northern and Southern Arapaho have kept close association.

Location: The Southern Arapaho in pre- history were located at the Red River of Minnesota; moving southward around 1700. Like other Plains tribes, they raided as far south as Mexico. They retreated to the Great Southern Plains in 1851.

Background: "At one time the Arapaho were called the 'Bison Path People,' and later were associated with the Gros Ventre tribe.... They separated from the Gros Ventre in the early 1600's, becoming known as the Arapaho by the Pawnee. Before coming to the plains they were hunters, farmers, and gatherers. They later adopted the nomadic lifestyle of the Plains tribes." They were known as expert hunters and courageous warriors, but were also kind with tolerant temperament. They lived in tipi villages, governed by a chief and military societies. The Sun Dance was their important annual religious ceremony with which they attached great significance and meaning to visions and dreams.

"In 1861, the Arapaho ceded lands in Nebraska, Kansas, Colorado, and Wyoming except land for a reservation in Colorado." They had made peace with most tribes on the plains by this period. "The Medicine Lodge Treaty created a new

reservation on the Arkansas River that bordered Kansas. This location was unacceptable to the tribe, who was later allotted reservation land farther south within Indian Territory where they are presently located."

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The Arapahoes, Our People by Virginia Cole Trenholm. Copyright 1970 by the University of Oklahoma Press, pp. 4, 10.

COMANCHE

The Comanche are of the linguistic family with the Shoshone of the Rocky Mountains and the Great Basin area. They acquired the name Comanche in records and journals after 1700. They were referred to by other names by surrounding tribes. One of the most recognized was the *Padouca*, which is believed to have been the name of one band of Comanche. They were well established on the Middle Plains by the 1700's.

Location: The Comanche lived in eastern Colorado, western Kansas and New Mexico.

Background: "The Comanche, after acquisition of the horse from the Spaniards, became the greatest horsemen of the Plains. Combining the horse with a nomadic lifestyle, great strength and being heavily armed, they created great concern for the white man and other tribes of the Plains.

"They were hunters, gatherers, and notorious raiders of the Plains, the Southwest, and Texas. They raided primarily for horses, especially since horses were considered very valuable to their way of life."

"The Comanche moved southward and waged war with the Plains tribes for many years. In 1724, DuBourgmont visited a Comanche village in central Kansas."

"About 1790, the Comanche and Kiowa made a peace agreement. They became notorious for their raids on the settlers in Kansas, Oklahoma, and Texas."

"The Comanche signed their first treaty with the United States at Camp Holmes on the Canadian River in Oklahoma in August, 1835."

"In 1867, they signed the Medicine Lodge Treaty which set forth boundaries for their reservation land within the Indian Territory."

"For nearly two centuries they were at war with the Spanish and American expeditions, and Indians alike. After years of defending their way of life, this powerful tribal nation did not submit to the more powerful United States until 1875. This occurred only after the buffalo had been destroyed, other game had vanished, and when the army had captured and killed their horses and burned their homes."

The Comanche ruled the Great Plains, Texas and the Southwest during the eighteenth and nineteenth centuries. They were powerful, particularly due to their superior horsemanship, their fearlessness in war, raids, and their conquests over others. In retrospect, the Comanche have been referred to as the notorious "Lords of the South Plains."

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The Comanches: Lords of the South Plains by Ernest Wallace and Adamson Hoebel. Copyright 1952 by the University of Oklahoma Press (book title).

III. FIVE CIVILIZED TRIBES - AN OVERVIEW

A. Five great tribes of Indians from time immemorial occupied the land known as the Southern States. In earlier days, white settlers from the East, coveting this beautiful country, began pushing their settlements into it. Treaties were negotiated from time to time by which the whites became established in the country of the Indians, who were thus subjected to a progressive divesture of their country and corresponding limitations of their habitable domain. As the movement gathered momentum, the resistance of the Indians began to take form and manifested itself by an intelligent demonstration of their rights. This unequal conflict of interests resulted in the inevitable decision of the Indian Removal Bill of 1830.

These Indians, the Choctaw, Chickasaw, Cherokee, Creek and Seminole, through their contact with the white settlers and missionaries, the struggle to retain their homes, and their innate intelligence, had acquired the rudiments of the white man's culture and were making amazing progress in civilized ways when this achievement was wrecked by the ruthless expulsion from their home during the decade following the year 1830.

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B. Historical Recorded Location of Tribes in 1539-40 by De Soto:

Cherokee	Chickasaw	Choctaw	Creek
Tennessee	Mississippi	Mississippi	Georgia
North Carolina	Tennessee	Alabama	Alabama
South Carolina	Kentucky		
Georgia	Alabama		

In 1539-40, the Seminole had not yet unified.

C. Linguistic Grouping of the Five Civilized Tribes:

Muskhogean	Iroquoian
Chickasaw	Cherokee
Choctaw	
Creek	
Seminole	

Although some tribes may be descendants of a common tribe and may belong to the same linguistic stock, these tribes do not necessarily recognize kinship with another tribe.

D. By 1830 many people of the Five Civilized Tribes had adopted the lifestyles of the settlers in:

1. language
2. religion
3. clothing
4. housing
5. food
6. transportation

E. Treaties for the Removal of the Five Civilized Tribes:

1.	Cherokee Treaties	--	1817, 1828, 1835
2.	Creek Treaties	--	1814, 1825, 1832
3.	Choctaw Treaties	--	1816, 1820, 1825
4.	Chickasaw Treaties	--	1832, 1834, 1837
5.	Seminole Treaties	--	1832

THE GREAT SEAL OF THE CHOCTAW NATION
SEAL OF THE CHEROKEE NATION
1839
GREAT SEAL OF THE MUSCOGEE NATION
THE GREAT SEAL OF THE CHICKASAW NATION

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IV. SURVEY OF THE FIVE CIVILIZED TRIBES

CHEROKEE

The Cherokee are listed as an Iroquoian linguistic family, which indicates that they probably lived in the Great Lakes region in pre-history before moving to the southeast in the Appalachian highlands.

Location: The Cherokee are from southwest Virginia, western North and South Carolina, eastern Tennessee, northern Georgia, and northeastern Alabama.

Background: "The Cherokee were a large tribe that was divided into clans with a chief and council which was open to all tribal members. The Cherokee taught respect of tribal customs, traditions, individual freedom, and did not require a strong political structure.

"They were excellent hunters, fishermen, traders, and farmers who lived in conical-shaped dwellings covered with bark and skin during the hunting seasons. Several families lived together in white clay, permanent dwellings in villages along streams and waterways." The Cherokee made baskets which were similar in characteristics of the basketweavers of Orinoco and Amazon Basins.

After the white men came, the Cherokee fought for forty years trying to protect their land, and finally lost to the overwhelming influx of the white mens' numbers and weapons. "During the French and Indian Wars of 1756, between France and England, the Cherokee allied with the English in the beginning. In 1776, the tribe gave up large tracts of land.... From 1785-1902 the Cherokee signed 25 treaties and agreements with the United States government, 18 of which provided outright concessions of tribal land to the United States."

"In 1808-09, a small portion of the Cherokee tribe was living on the White River, presently called the Arkansas River, in Indian Territory." After many legislative actions and treaties, negotiations climaxed with the Removal Act. The Cherokee were moved to Oklahoma. "Final removal began May 26, 1838, and more than 4,000 died before reaching their destination in the spring of 1839. The Cherokee who refused to move to Indian Territory were finally granted formal title to the Qualla Reservation and other smaller tracts of land in North Carolina in 1876."

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The Cherokee Frontier by David H. Corkran. Copyright 1962 by the University of Oklahoma Press, pp. 4, 58.

CREEK

The Creek, once known as the Muscogee tribe, are of the Muskhogean linguistic family, which also include the Chickasaw and Choctaw, all of whom controlled the southern section of the United States region. The meaning of the name Muscogee is unknown. The first white traders located them along the creeks and rivers and referred to them as the tribe along the creeks, and they eventually became known as the Creek tribe.

Location: The Creek resided in South Carolina, Alabama, and Georgia.

Background: The Creek were among the last people to maintain their temple mounds into later historical times. The villages were constructed around a public square; structures were covered with grass and plastered with clay inside and out. The summer houses were built with wooden sides raised aloft on four posts and had floors of cane. The Creeks were hunters, gatherers, and farmers. Their clothing was made from skins.

The Creek (Muscogee) created an organizational structure of many other tribes who affiliated as a league of nations known as the Creek Confereracy. It was not a permanent central government. The individual townsites had their own chiefs who formed a national council that met twice, annually. The council entered into policy-making which did not find any town or any individual who chose to dissent. Harmony in unity became their strength. Their tribal organization was based on the status system structured on achievement first, and heredity second; there were no definite social classes.

"The Creek divided into two divisions: the Upper Creek and the Lower Creek." In 1700, other tribes weakened by frontier expansion and war joined the Creek Confederacy. "In 1777, William Bartram visited the Creek Nation and located 55 towns."

By the 1700's the Creek had been infiltrated by white frontiersmen and their influences had made many changes in the lifestyle of the Creek.

"In the War of 1812, the Creek National Council decided to remain neutral." In 1813, Creek war parties became involved with settlers on the east and to the south which caused a separation within

the tribe resulting in the inter-tribal Red Stick War. The members of the Red Sticks later began attacking white settlements over land infringement. The government troops under the direction of Andrew Jackson conquered the warring Creek. Under surrender, they were forced to cede all lands in southern Georgia to the United States in 1814.

The ceding of land was opposed by the majority of the tribe, and the Creek National Council agreed that no other land be ceded to the United States. The law carried a death penalty to any offender. "In 1825, a head chief, William McIntosh, and other tribal chiefs of the minority signed the Indian Springs Treaty ceding tribal lands. The National Council stalled negotiations of the treaty to offset tribal uprising and carried out the death penalty for William McIntosh." Some of his followers were also assassinated.

In 1826, opposition from the majority of the tribe resulted in negotiations against the Indian Springs Treaty. They entered into new negotiations for another treaty, and the outcome was the nullification of the Indian Springs Treaty and the ceding of lands in Georgia to the United States. McIntosh followers were to be given land west of the Mississippi in Indian Territory to be paid by the government.

In 1827, Creek leaders came west to select land for this transaction. They chose land between the Verdigris and Grand Rivers in northeast Indian Territory.

The first Creeks to come west under the 1826 treaty were 733 McIntosh followers. By 1830, there were 3,000 Creeks in Indian Territory. They had been promised farming supplies and equipment, but delays by the government brought about many hardships along with warring raids by the Plains tribes who inhabited this area, and looked upon them as intruders.

In 1832, Creek leaders signed another treaty with the United States and ceded all tribal lands east of the Mississippi, which called for the immediate possession by the government upon removal of tribal members to the west, with the stipulation that any tribal members wishing to remain would be granted allotted land in Alabama. This was only the beginning of problems through treaties, negotiations, agreements, settlers' land grabbing, and inter-tribal unrest that lasted until the late 1800's. "By 1837, there were 15,000 Creeks in the vicinity of Fort Gibson, Oklahoma."

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CHOCTAW

The Choctaw are of the Muskhogean linguistic family. According to tradition, they came from the west to the southeast in pre-history. When white men contacted the Choctaw, they had settled in the southern region of the United States.

Location: The Choctaw were located in central and southern Mississippi and in southern Alabama.

Background: The Choctaw were hunters, fishermen, gatherers, and agriculturists. They wore clothing made from skins, furs, feathers, and bark. They lived in log dwellings with bark roofs, in settlements divided into three tribal sub-divisions: the *Okla falaya* (western), *Okla pannap* (eastern), and *Kunsah* (central).

The Choctaw were by nature probably the most peaceful Indians in the Southeast, yet they were continually involved in defensive wars. Their most persistent attackers were the Chickasaw and Creek. The Choctaw were not aggressive, yet they were not timid. When war was forced upon them, they were capable fighters.

There were rivalries between the French and English over trading with the tribes. The Choctaw allied with the French when a series of wars came about. In 1736, the English and their allies, the Chickasaw, defeated the French and Choctaw.

"During the American Revolution, the Choctaw fought on the American side." After the war, treaties were signed with the Choctaw who came under the American government which assigned them land boundaries and established trade relations in 1765.

Before the 1800's the western Choctaw people living on the border of Louisiana and Arkansas found it necessary to send hunting parties into Oklahoma because of the scarcity of game in their domain.

After the treaty of 1819 between Spain and the United States, the government began to exert pressure on the Choctaw to be moved to the west. "The Choctaw were among the first southeastern tribes to be assigned land in Oklahoma in the Treaty of 1820. The treaty, signed in September, 1830, provided for the final removal of the Choctaw Nation to Oklahoma. They were the first tribe to be moved in mass which occurred between 1831 and 1834."

"The Choctaw cession of lands (10 million acres) to the United States occurred as a result of

the Treaty of 1830, which included the following terms:

1. The Choctaw Nation of Red People is given all jurisdiction and government of all persons and property that may be within their limits west, so that no Territory or State shall ever have a right to pass a law for the government of the Choctaw Nation of Red People and their descendants; that no part of the land granted to them shall ever be embraced in any Territory or State.

2. Congress may consider of, and decide application of the Choctaw for a delegate in the Congress of the United States. (Congress never granted representation.)

3. Sums to be paid by the United States to the tribe in the form of annuities to be used for: (a) maintaining the Choctaw government, (b) educating Choctaw youths, (c) building a National Council House and dwellings for the three district chiefs, (d) lands in Mississippi to be allotted to Choctaw people who remain, and citizenship in Mississippi, and (e) Federal investigation of land frauds in Mississippi by white people against the Choctaw."

The Constitution of the Choctaw Nation of Oklahoma was written and adopted on June 3, 1834. They built a temporary council house and established twelve schools for the education of their youth in 1838.

During the Civil War of the United States, the Choctaw and Chickasaw signed a treaty with the Confederacy to send troops to fight on their side against the Union Army. At the end of the war, the United States Government made a treaty with the Choctaw and Chickasaw, re-establishing the Choctaw Nation.

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CHICKASAW

The origin of the Chickasaw name, as well as the origin of the tribe, remains unknown. They are of the Muskhogean linguistic family and are one of the Five Civilized Tribes from southeastern United States.

Location: The Chickasaw were located in Mississippi, Tennessee, and parts of Kentucky and Alabama.

Background: The Chickasaw economy was based on hunting, fishing, and food gathering. They wore clothing made of skins and fur robes of bearskin. The dwellings were constructed of two types, for use in the winter and summer months. The winter house was circular-shaped with an earthen floor. A wooden frame was covered with poles, and the structure was covered with clay and thatched. The roofs were made of cane. The summer house was rectangular shaped with a gable roof of bark and grass. The side walls were plastered with clay. The house was partitioned with porches attached to the house.

The Chickasaw were very independent individuals. Their independence extended into every phase of their daily lives. They did not live in compact villages. Their towns sometimes extended several miles along the streams.

They had established territorial boundaries and protected their domain, but being very aggressive people, raiding and conquering other tribes was a mark of achievement. They were clever and formidable warriors.

They developed a calendar made of knots and cords and notched sticks and devised a means of dividing the year into four seasons by lunar cycles.

The Chickasaw were divided into clan systems with a clan chief. The towns were self-governing and confederated as a single governing body of the whole tribe for means of protection and welfare, with a principal chief as the tribal leader.

In 1541, De Soto made many objectionable demands upon the tribe. They sought tribal members to be used as slaves and demanded that they supply the expedition with livestock and shelter, hence, the tribe rebelled and attacked and burned the Spanish compound. De Soto moved his troops and made preparation to leave the Chickasaw province.

For one hundred fifty years there was little indication of direct contact with the white men.

In 1682, the La Salle Expedition contacted the Chickasaw while searching for a lost Frenchman named Prudhomle.

The English traders arrived in the Chickasaw province in 1698.

In the 1700's there was rivalry between the traders over trading rights with the southern tribes. This resulted in many wars, and the Chickasaw allied with the English.

In 1719, the Chickasaw carried out the English trade interest on the Arkansas River in Oklahoma with tribes in this area.

In 1832, plans were made for the Chickasaw removal into Oklahoma. They ceded all their lands east of the Mississippi to the United States. No suitable land in the west had been found as late as 1836. In 1837-38, the Chickasaw removal was in progress. The boundary line of their new land was to the west of their old neighbors, the Choctaw.

During the Civil War, Chickasaw troops served in the Confederate Army.

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SEMINOLE

The Seminole, classified among the Muskhogean, are a people made of mainly the Oconee tribe and people from the Creek. The Seminole opposed removal to Indian Territory and came into conflict with the colonists. The word, Seminole, is what the Creek called the people who separated from the main tribe and located elsewhere.

Location: The Seminole were located in Florida and Georgia.

Background: The Seminole, after leaving the main tribe, moved into Florida and built homes and began farming. The slaves of the colonists ran away and settled among the Seminole causing trouble between the Seminole and whites which fostered the Seminole War of 1819. The United States troops were under the command of Andrew Jackson. In 1819, a treaty was signed in which Spain ceded Florida to the United States. Now the settlers demanded the land the Seminole inhabited in Florida; a treaty was signed with the tribe and the Seminole were assigned land that contained mostly swamp.

"The Indian Removal Act, signed by President Andrew Jackson in May, 1830, was followed by treaties with the eastern tribes for cession of land and their removal and settlement in the Indian Territory."

A Seminole delegation was sent to Indian Territory to approve lands that were to be theirs. Two treaties were signed, both stating that the Seminole approved the land, and they would merge with the Creek. They were opposed to the location of land in Indian Territory because they would be drawn into war with the Plains tribes who were already at war with each other.

Their concerns were not recognized and the treaties of Payne's landing and Fort Gibson were ratified by the United States.

In three years the Seminole were to start moving to Indian Territory. At the end of the three years, there was objection to the removal which prompted the beginning of the second Seminole War which lasted almost seven years.

The war ended in 1842. "The Seminole were promised that several hundred members could remain in Florida under certain conditions. They stayed in the Florida swamps, but never surrendered."

By 1849 the Seminole settlement had been located in Indian Territory.

In 1856 the Seminole agreed to a treaty with conditions stating they would have their own government and laws, and would be provided land within the Creek Nation, but would not merge with the Creek Nation.

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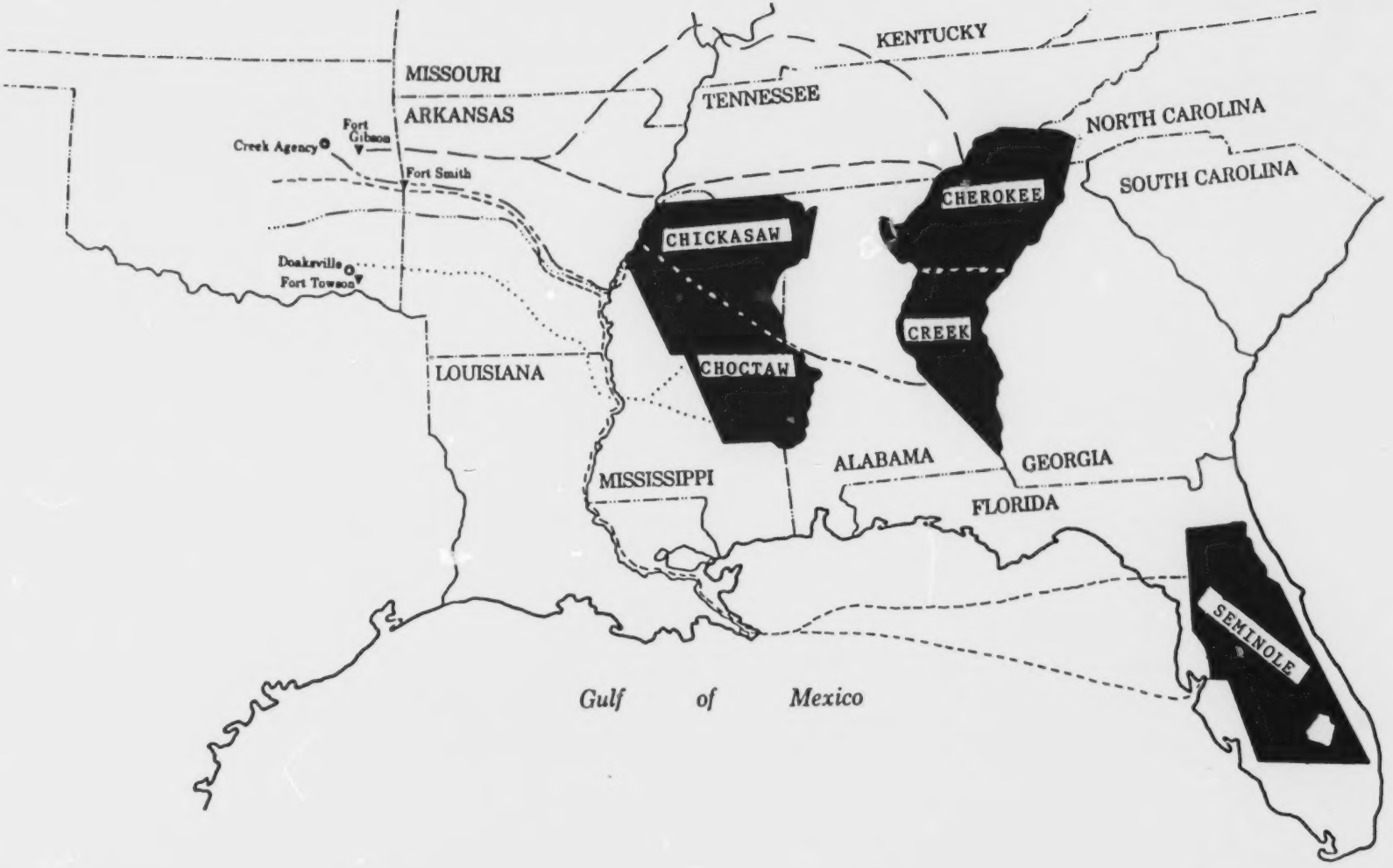

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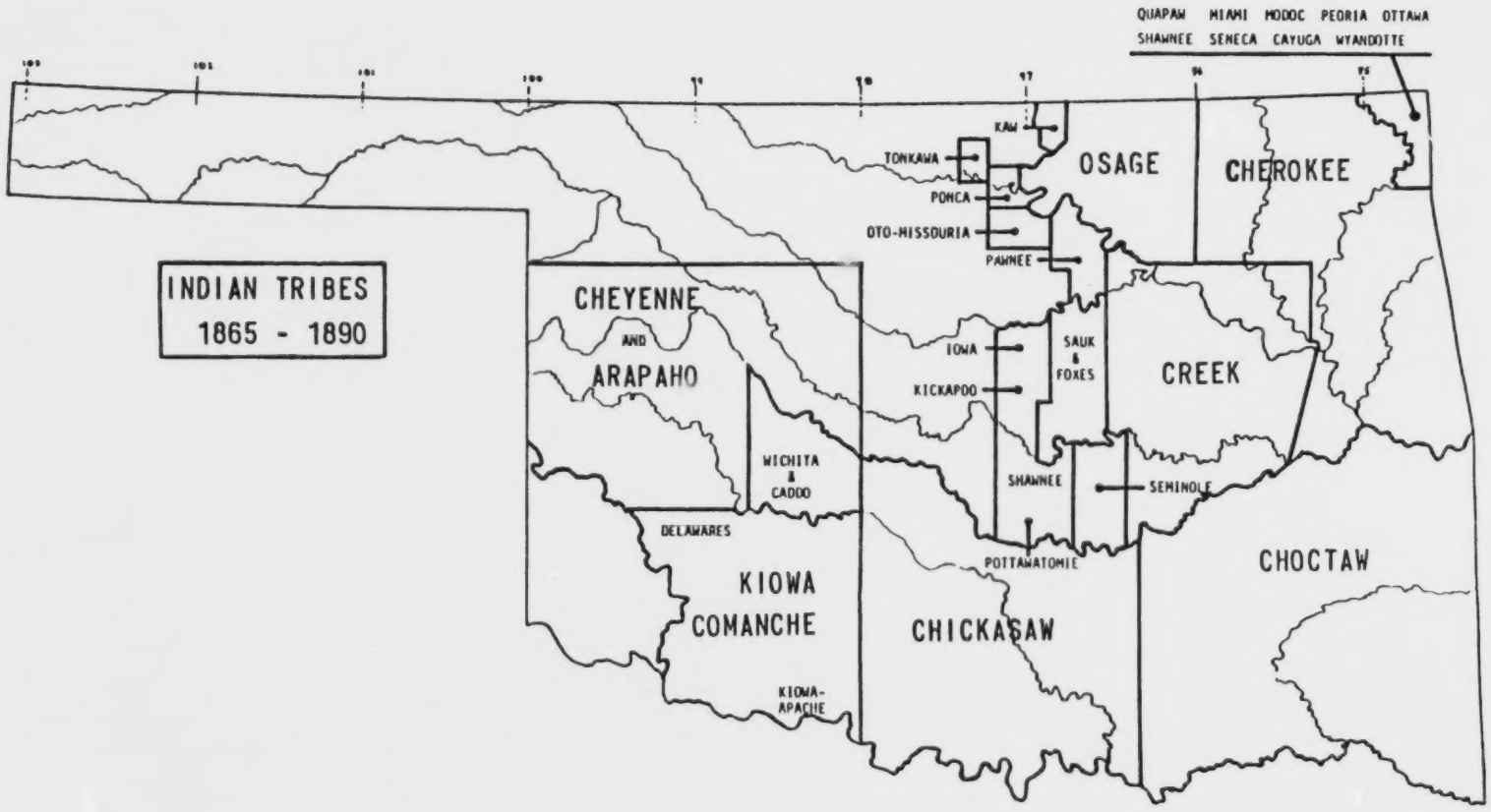

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their purposes. They were admired for their riding skills.

12. **Name the tribes that used to be referred to as the "Five Civilized Tribes."**

    Choctaw, Cherokee, Creek, Seminole, and Chickasaw

13. **Four of the "Five Civilized Tribes" belonged to the Muskogean linguistic family. Which tribe belonged to the Iroquoian linguistic family?**

    Cherokee

14. **The Five Civilized Tribes resided in southern United States. What was the major legislative impact to drastically affect their lives? Which President of the U.S. endorsed such action?**

    The Indian Removal Act of 1830 signed by President Andrew Jackson

15. **Which of the Five Civilized Tribes formed a league of nations and established several townsites with individual townsite chiefs?**

    Creek Confederacy which established the Creek National Council which met twice annually.

16. **What causes brought on the Red Stick War between the Creek Confederacy and what was the result?**

    The Creek National Council decided to remain neutral during the War of 1812. In 1813 Creek war parties became involved with settlers to the east & south, which caused a separation within the tribe. Members of the Red Sticks began attacking white settlements over land infringement. U.S. government troops under the direction of Andrew Jackson conquered the warring Creek. Under surrender they were forced to cede all lands in southern Georgia to the United States in 1814.

17. **The Creek opposed ceding of land and the Creek National Council imposed a death penalty to any offender of the tribe. Was this Creek law enforced? Explain.**

    In 1825 the Indian Springs Treaty ceding tribal lands was signed by Chief William McIntosh and his followers. The Creek National Council carried out the death penalty for William McIntosh and some of his followers.

18. **Which of the "Five Civilized Tribes" was the first to be removed to Oklahoma?**

    The Choctaw were removed from 1831-34.

19. **At least two of the Five Civilized Tribes were aggressive and war-like:**

    Creek and Chickasaw

20. **During the Civil War on which side did the Five Civilized Tribes fight?**

    They joined the Confederate Army.

21. **Which tribe became known as the people who separated from the main tribe and moved to Florida?**

    Seminole

Study Guidelines

1. **Name the three major tribes who inhabited Oklahoma since 1500.**

   Caddo, Wichita, and Osage

2. **Who were the last tribes to defend their territory in Oklahoma against the United States?**

   Comanche, Kiowa, and Cheyenne

3. **What were the major causes to impact on the decline of tribal-groups in America?**

   a. *Tribal wars*
   b. *Westward expansion of the white man*
      • *wars* • *disease* • *destruction of hunting game* • *Indian removal*

4. **Name the linguistic families by which several Oklahoma tribes are classified:**

   Siouan, Caddoan, Tanoan, Shoshonean, Athapascan, Muskogean, Algonquian

5. **Which tribe from Nebraska, now located in Oklahoma, built earth lodges?**

   Pawnee

6. **The U. S. government made treaties with the Kiowa. What were the purposes of the treaty of 1853 at Fort Atkinson, Kansas and the Medicine Lodge Treaty of 1867?**

   The treaty at Fort Atkinson established peaceful access of travel through Kansas for white people going west. Medicine Lodge Treaty set forth the boundary lines for reservations in Oklahoma (Indian Territory).

7. **Which tribe allied with the Kiowa and their entire history and migration on the plains is the same as the Kiowa?**

   Kiowa-Apache

8. **The Medicine Lodge Treaty of 1867 was signed by several tribes:**

   Kiowa, Kiowa-Apache, Cheyenne, Arapaho, and Comanche

9. **Two Plains tribes of the Algonquian linguistic family are known for a northern and southern division:**

   Cheyenne and Arapaho

10. **Which tribes performed the Sun Dance ritual?**

    Arapaho and Cheyenne

11. **Many Plains tribes were exquisitely adept to horsemanship, like the Kiowa, Cheyenne, Sioux and Crow, but what tribe was regarded as the "Lords of the Plains?" Why?**

    Comanche They dominated the Plains, Southwest and Texas through raids and battles with whites and Indians. They prized horses and raided to secure more horses for

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22. What were the unique circumstances surrounding the Seminole Indian Removal?

The Seminole were expected to move to Indian Territory and merge with the Creek. They were opposed to the location of land in Indian Territory because they would be drawn into war with the Plains tribes, already at war with each other. When the time came to be moved, they objected which prompted the beginning of the second Seminole War, lasting seven years. The war ended in 1842 and the Seminole were promised that several hundred members could stay in Florida under certain conditions. They stayed in the Florida swamps, but never surrendered. By 1849 the Seminole settlement had been located in Indian Territory, and later established their own government and laws within the territory of the Creek Nation, but did not merge with the Creek Nation.

Suggested Activities

1. Fifteen specific tribes have been covered as to LINGUISTIC FAMILY, LOCATION, BACKGROUND, and REMOVAL. There are more tribes in Oklahoma which have not been presented, i.e., Sac and Fox, Shawnee, Kickapoo, Iowa, Ponca, Tonkawa, Kaw, Peoria, Modoc, Seneca, Cayuga, Ottawa, Delaware, Potawatomi, Euchee, and Apache, for example.

   Ask students to research the above information regarding other tribes not covered in this section. Ask students to present an oral report on what they learned about the tribes. Discuss the uniqueness as well as similarities of the Oklahoma tribal groups.

2. After presenting the historical, cultural, and political background of the tribes, the teacher may pursue the issues surrounding the lives of Indians. Have students form into groups--designating a tribe they would be interested in representing, and discuss:

   How did the _____ tribe get along with other tribes? (Alliances, battles, and similar customs)

   What were the characteristics of the lifestyle of the _____ tribe, i.e., shelter, ceremonies, relations with the white man, permanent or temporary villages, geographical domain, etc.

   How did U. S. legislation affect the the _____ tribe?
   a. Review the treaties -- purposes and results.
   b. Re-enact the tribal "feelings" on removal. (Students would need to take the perspective of how a people would feel being in their homeland and then forced to move to strange territory.)
   c. What could the tribe(s) have done under the circumstances? Were there other alternatives? Discuss the possibilities.

   After the class "tribal" groups have discussed the above issues, ask a leader from each group of "tribal representatives" to report to the whole class about the ideas shared and discussed.

3. An interesting approach to learning more on tribes is to study about tribal leaders. Students might write biographies on a tribal leader of their choice, depicting tribal customs and practices and the role of a leader in making decisions regarding the tribes relations with the Anglo Americans.

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Creek selection edited by

Valeria Littlecreek

BACKGROUND INFORMATION ON CREEK HISTORY

The Creeks, whose country included all of Alabama and Georgia, was the nation for whom the linguistic stock was named. According to language experts, the Creeks in the Southeast region of the United States were of the Muskhogean linguistic stock. The word "*Maskoke*" (*Muskogee*) means creek or stream in the Creek language. So the word Creek is interpreted to mean "People of the Creek or Stream."

Actually there was no Creek Tribe, in the sense that we can speak of Cherokee or Choctaw Tribes. The common language family led to the banding together of 37 small tribes and the formation of the Creek Confederacy. These tribes included the Alabama, Natchez, Koasati, Tuskegee and others. Other language families, including the Yuchi and a band of Algonkian-speaking Shawnees were annexed into the Conferacy. At one time the Creek Confederacy contained 50 to 60 towns with a population of 15,000 to 18,000. The tribes banded together for mutual protection against the Spaniards in Florida and were capable of throwing 6,000 warriors into combat.

The Creek group consisted of two main divisions: the Upper Creeks on the Coosa and Tallapoosa Rivers with 39 villages, and the Lower Creeks on the Chattahoochee and Flint Rivers of about 20 villages. The local home rule was in Georgia.

Every village had about 30 houses arranged to form an open square around a central building, ceremonial square, and a play field. The tribal business such as war, peace, planting, hunting and settling disputes between individuals of the town was conducted in the central building.

Each town was composed of different clan groups. The town chief, known as the *Mekko*, was the highest ranking official and belonged to the Bear or Wind clan. He was chosen to preside for life so long as he served the people well. He received representatives from other tribes and acted as an ambassador in transactions outside the tribe.

Three warriors (*tas-tan-agee*) chosen from clans were second in rank to the chief. They formed the chief's council and assisted in making decisions which affected the tribesmen of the town.

Besides the clan and natural division of the tribe into Upper and Lower towns, two divisions known as "White" towns and "Red" towns existed. The White towns, representing wisdom and peace, attracted the town chiefs to live there. These towns also became a place of refuge for escaped prisoners. The Red towns represented war.

Many of the European countries who were trying to establish a foothold in this country transacted business with the Creeks because they were one of the more powerful tribes to be reckoned with -- if not **the** most powerful. The British, Spanish, and French all sought alliance with the Creeks. The European nations' strategy was to gain the confidence of the Creeks while vying for Indian land. The Creeks were on equal power levels with the Europeans **before** the 13 colonies were formed. Master diplomats, the Creeks skillfully played one nation against the others. Despite their efforts, the Creeks were eventually forced to move from the Carolinas to Georgia and Alabama.

During the American Revolution, the Creeks sided with the Tories and fought on the side of England. When the colonists prevailed and England withdrew, the Creeks found themselves confronted with a new enemy, the white American pioneers.

Fourteen years after the 13 colonies formed the United States, the Treaty of 1790 distinguished the boundary between the United States citizens and the Creek Nation. By 1805, this meant a loss to the Creeks of millions of acres, and their leaders became increasingly alarmed at the prospect of losing all their lands.

In 1811, Chief William McIntosh secured approval of a law forbidding the sale of any more tribal land under penalty of death. This law was inactive until 1825. Tecumseh, the Shawnee chief, visited the Creeks in 1811 and sought their cooperation in forming a confederacy of all Indian tribes to check the advancing frontier of the United States.

At the beginning of the War of 1812, the Creek Council decided to stay neutral, but subsequent activities by Creek war parties brought on a split within the tribe. Most of the Indians seemed to favor siding with the English. They were called the Red Sticks, and their fatal blunder was to attack a United States fort and raid a nearby settlement. These attacks caused the men of Georgia, Tennessee and Mississippi Territory to spring to arms and later insist on the Indian Removal to Indian Territory.

The 1814 Treaty of Fort Jackson ceded part of

the Creek lands to the United States. The Creeks still held much of the western part of Georgia, the largest state east of the Mississippi River. On March 27, 1814, 2,000 American forces and friendly Indians led by Andrew Jackson slaughtered nearly 1,000 Creek warriors in the Battle of Horseshoe Bend on the Tallapoosa River. Jackson's men adopted a "scorched earth" policy as they pursued the Creeks, and by August, 8,200 Creeks were dependent on the United States for food.

A peace treaty signed in February 1825 at Indian Springs, Georgia, by the Upper Creek chief, William McIntosh, ceded Creek lands in southern Georgia to the United States in exchange for land, acre for acre on the Arkansas River, "commencing at the mouth of the Canadian Fork for quantity." The treaty further provided the payment by the United States government of $400,000 for the expenses of the removal of the Creek tribe to what is now Oklahoma. Trouble was forestalled when Chief McIntosh was sentenced to death. A party of warriors designated to carry out the sentence set fire to the chief's house, and shot him to death when he tried to escape. Several of the chief's followers were assassinated but his son, Chilly McIntosh, made a successful escape.

The resulting uproar led to another treaty signed in Washington, D.C. in 1826, which provided McIntosh's followers the privilege of moving to a new location west of the Mississippi where the United States agreed to purchase land for them. The Treaty of Indian Springs was declared null and void, and most of the Georgia lands were ceded to the United States in January 1826, as provided in a treaty signed in Washington, D.C., by the Upper Creek leaders including Menawa and Opothleyahola

This was the beginning of the Creek Removals. There were a total of three Creek removals to Indian Territory. There were 2,500 Indians in the first group led by Lower Creek Chief Chilly McIntosh. The second involved 1,000 Creeks under Joe Hardridge in 1829, and the major removal was ordered by President Andrew Jackson in 1836.

President Andrew Jackson supported the principle of Indian removal. The Congress of the United States passed the Indian Removal Bill on May 28, 1830, which empowered the President to exchange lands with any Indian tribe residing in the various states. After many days of bitter debate, attempted bribery and severe pressure, the Indian leaders signed the treaties. Boundaries of the new lands west of the Mississippi River came to be known as Indian Territory.

In 1832, the Creeks signed the Treaty of Washington which ceded to the United States all their lands east of the Mississippi River. The exception was the individual section which they were to occupy for five years unless the Creeks sold the land sooner. The treaty gave the individual Creek the right to remain on his land if he chose, but his decision had to be approved by President Jackson. The sole effect of this treaty was that the Creek land title was transferred to the United States without compensation to the Indian. Under this treaty, the United States was to pay the expense of moving the Indians to the West as soon as they were ready to immigrate.

The date of departure for all groups was set for fall of the year 1832. This provision was made in the treaty so that crops could be harvested. So tortured were the Indians over their removal that there was very little planting or harvesting done.

The move was made in the depth of severe winters. Most of the Indians left with no more clothing than they wore and several were forced to beg from the settlers they passed because the food supply was inadequate. Travel was slow, tedious and dangerous. Rains, snow and sleet made travel impossible. Many Indians, due to inadequate shelter and clothing, simply froze to death. Camp was often broken at mid-morning with the Indians reluctant to leave their camp fires. Only a few miles could be covered in a day. It was estimated that one out of five of the emigrants died from disease, freezing and starvation, and at least half of the survivors suffered greatly from exposure and disease. Chief Opothleyahola led 20,000 Creeks on this long march across the continent. Because so many Indians died en route, the march was called "The Trail of Tears."

Many problems faced the Creeks when they arrived. They were famished and empty-handed. An industrious people, the Creeks established their communal fire and began to construct dwellings made of deer skins and elm bark. Their stoves inside were made of dried mud, and meals were eaten from mud bowls and pots baked until hard. Creek communities developed along the main rivers in the Creek Nation. The Upper Creeks, consisting mostly of full blood Creeks inhabited the communities along the Deep Fork and North Fork of the Canadian River. The mixed bloods of Lower Creeks established their towns along the Arkansas and Verdigris Rivers in the Northeast corner of the Creek Nation.

After the Creeks arrived, the tribal council was reorganized. *Wekiwa Hulwe* or High Spring was the site of the first council house which was

constructed in 1840.

A brief constitution was written and adopted by a vote of the people on October 12, 1867. There were three governing bodies under this Creek constitution: executive, legislative, and judicial. The executive was the governing head for four years and he was one of the principal chiefs of the nation. The legislative or national council was composed of the House of Kings (senate) and the House of Warriors (house of representatives). The 1867 Constitution divided the Creek Nation into six districts: Coweta, Muskogee, Eufaula, Wewoka, Deep Fork and Okmulgee. There were 44 tribal towns and three towns for the Freedmen (former Creek slaves who became Creek citizens), all of which were represented in the National Council according to their population. The function of law enforcement was given to the principal chief with his appointed secretary. The law enforcement staff was composed of a captain and four privates known as the Lighthorsemen.

Just as the Creek people began to reestablish their civilization, the Civil War erupted. Choosing sides caused a split in the tribe; the full bloods felt the war was none of their business, but the younger, more aristocratic mixed bloods felt the Creek should side with the Confederate states. The younger group won because it had more money and influence. The majority of the Creeks went with the Southern forces, while the rest became refugees and most had to flee their homes.

After the Civil War, Okmulgee was designated the capitol. Okmulgee was not only the capitol of the Creek Nation but was well known as the meeting place of delegates from many Indian nations and tribes making up the General Council of the Indian Territory (1870-72).

In 1887, Congress passed the Dawes Allotment Act which allowed the individual allotment of Indian lands and which caused the gradual decline of tribal government. The Congressional decree in 1890 decided that adult Creeks of both sexes and their children be given a definite allotment of land within the Creek Nation. This decision included their Creek Freedmen who were to share in these land allotments. The necessary laws were passed to accomplish this act. The Dawes Commission was the bureaucratic body which was appointed to do this work. Government surveyors were sent to the Indian Territory to section the Creek land in 1895. Each Creek Indian and each Creek Freedman was provided 160 acres of land in 1899 after the survey was completed in 1897. The complete index of all members of the tribe and the Freedmen became the Creek Roll. The Creeks were not allowed to sell their land prior to statehood without the permission of the Federal Indian Department (Bureau of Indian Affairs).

During the period that the Dawes Commission was at work closing out the tribal government, as well as that of each of the other Five Civilized Tribes (1894-1907), many Creek leaders were prominent and active in affairs that brought statehood for Oklahoma. The device of the "Great Seal of the Muscogee Nation, I.T." -- the sheaf of wheat and the plow -- is in the lower right-hand ray of the five-pointed star that forms the central design of the State of Oklahoma.

Samuel Checote was twice elected Principal Chief of the Creeks from 1867 to 1875. Born in Alabama in 1819, he arrived in Indian Territory when he was 10. At the outbreak of the Civil War, he enlisted in the first regiment of Creek Mounted Volunteers for the Confederacy. As Lieutenant Colonel, he served with distinction. During the reconstruction days after the war, he proved to be an influence for good government, unity and education.

Locher Harjo was chief in 1876; Ward Coachman finished his term serving until 1879. After the present Council House was completed in 1878, Samuel Checote was elected for his third term serving from 1879 to 1883. While he was chief, the stone Council House was the center of activities for the Five Tribes. For 12 years, he served his people. He died in Okmulgee in 1884. A marker in his honor is on the Council House Grounds.

Joseph M. Perryman was elected Principal Chief from 1883 to 1887. During his term Creek literature flourished. Bacone College was founded by the Baptists at Muskogee.

Legus C. Perryman was elected chief from 1887 to 1891. He was removed on June 1895, and Edward Bullette served for the remainder of the year.

Isparhecher was elected Principal Chief from 1895 to 1899. During his term, the Creek Nation faced such problems as white immigration, the foreign cattlemen invading the Creek Nation, white man corporations that controlled much of the coal deposits, and the federal department which continued to give more power to the Dawes Commission.

The General Council adopted the "Okmulgee Constitution" which was regarded as the basis for the eventual creation of an Indian state.

Subsequently, Pleasant Porter, a Creek chief,

presided over the Sequoyah Convention, but it took a union of Indian and Oklahoma territories to bring statehood to Oklahoma.

Pleasant Porter served as Principal Chief from 1899 until his death September 3, 1907. He dealt with approaching statehood, the Dawes Commission, land allotments and the Sequoyah Convention where he proposed an Indian state. As he pushed Creek interests to authorities in the nation's capitol, President McKinley referred to him as "the greatest living Indian."

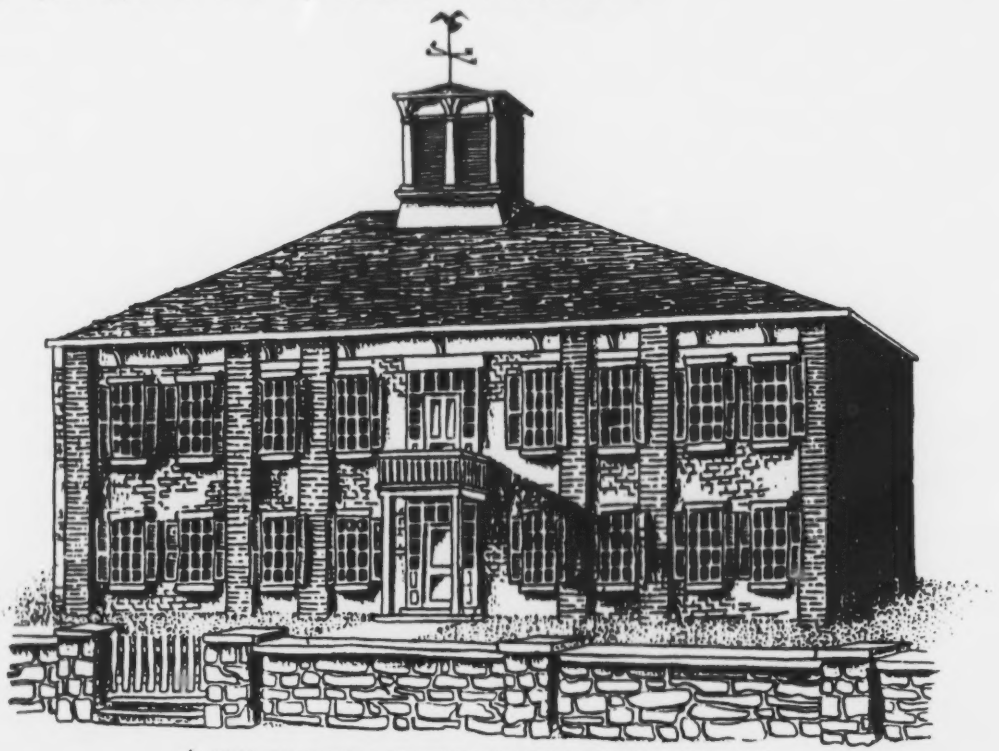
Out of the wreckage of their former lives, the Creeks built the new Nation. Besides building homes, schools and courts of justice, the Creeks drew up a constitution and built a new national capitol. They built it so well that when Oklahoma was admitted to the Union in 1907, honor was bestowed on the Creek Nation, and her people became citizens.

In 1906, the Enabling Act combined the two territories into the State of Oklahoma. After March 4, 1906, the Creek Nation ceased to function. For the next 30 years, the Creek Nation was virtually non-existent until the passage of the 1934 Indian Reorganization Act and the 1936 Oklahoma Indian Welfare Act.

Moty Tiger, appointed chief by President Teddy Roosevelt on September 5, 1907, finished the term left by Porter and was the first appointive chief after statehood. Chief Moty Tiger had been a member of the National Tribal Council for more than 20 years when he became chief. He was a delegate to the Sequoyah Convention in 1905 when the Indians tried to establish the state of Sequoyah, and became a Methodist minister in later years. He led the adjustment of his people to a new form of government and a new way of life.

The Creek towns began to send representatives to a monthly meeting in the old capitol at Okmulgee or at the New Town Church northwest of Okmulgee to deliberate on tribal matters. In the fall of 1934, delegates from each tribal town met for the first tribal election of the Principal Chief since the election of Pleasant Porter before statehood.

The Council was reorganized during the early 1960's. Leaders from the existing tribal towns were involved as Council members. Quarterly Council meetings were held at the old Okmulgee Council House. The principal chiefs for the Creek Nation were appointed by the Secretary of the Interior until a law was passed enabling the Five Civilized Tribes to elect their own leaders. In October 1971, the Creek Nation elected Claude A. Cox as their first Principal Chief.



★ *COUNCIL HOUSE OF CREEK NATION AT OKMULGEE 1878*

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EARLY DAYS LIFE-STYLES

Creek Festivities: The cultural activities of the Creek people were held on sacred ceremonial grounds known as "stomp dance grounds." Creek social dances began at sunset when the moon was full. Hours were spent practicing songs and steps and making their traditional clothing. Children were taught dances as part of their education. Each dance had its own song accompanied by drum, rattle, and flute. The flute was made of reed cane and the rattles were made of turtle shells.

Stomp dances were held to celebrate various occasions, such as planting time, the coming of the medicine man, marriage, and hunting seasons. There were also songs and dances that served as prayers to the animals since the Creeks believed all creations and life beings were attributes from the "Master-of-Breath." To begin a stomp dance, a leader walked around a fire. Other men followed, forming a circle around the fire moving in a counter-clockwise direction. The dancers sang in a continual chant directed by the leader. The rhythm of the feet sounded like a stomp on the ground. The women wore turtle shells tied together and filled with small pebbles strapped to their legs. By shuffling their feet, the women created the rhythm. The circle of dancers was made up of a man, woman, man, woman, and so on.

Because corn, or maize, was the most important food to the Creeks and had a great significance for the life of the tribe, it was natural that many ceremonies were connected with it. The most festive occasion for the Creeks was the Green Corn Ceremony. This was the celebration of the first ripening of the corn in summer and served as the tribe's new year. The complex rites of the Green Corn Ceremony lasted for about eight days.

Songs, dances, and games were played during the week. The square and the camp sites were cleaned. A specially appointed firemaker would arrange four logs crosswise and build a new fire. The fire was considered to have considerable sacred power. The women would take some of the new fire's coals and kindle a pile of logs on their own hearth which had also been cleaned. The men and women drank a black herb mixture that cleaned and purified their bodies. They then fasted before the new corn was tasted for the first time. After the purification process, preparation for the dances was made and the feasting began.

The women had their own dance called the "Ribbon Dance." They dressed in colorful dresses covered with many ribbons. All the women would have to fast until the leaders of the dance could be chosen. The women leaders were chosen from the elders first. The women leaders carried sticks painted red on the ends. These were waved in rhythm. Sometimes the sticks were replaced by knives also painted red.

Religion. The religious ceremonials centered around the celebration of the corn harvest. The cultivation of corn was one of their chief occupations, so Creek religious activities were highly concerned with this important product. The Creek people sing and dance around a fire seasonally for their sacred ceremonies. These people were known as Stomp Dancers.

The native Creek beliefs were that all creations and nearly all reasons for being alive were simply attributed to the "Master-of-Breath" or "*Hesaketvmese*." They believed a good life would be rewarded. However, some witchcraft was mixed in with their beliefs. Converting their religious concepts to Christianity posed few problems because of the single-god belief.

They also had prophets who they believed conferred with the supernatural in diagnosing disease and predicting the future. The Creeks highly regarded the prophets because they believed their special powers came from the one above.

In the 1700's, the Stomp Dancers would not let the Creeks convert to Christianity. The early Christian Indians had to hide or be punished for the new religion and life they had accepted. Many of them broke away from much of the Creek culture.

Today the Creek people in Oklahoma still belong to the two factions: the traditional and those professing Christianity. The latter are predominantly Methodists and Baptists.

Funerals. The burial customs of the Creeks were simple but very meaningful to them. Funerals were sometimes held in the homes since the family burial grounds were near the home site. The body of the deceased was kept four days before being taken to the burial ground. The body was never left unattended. On the eve of the funeral day, an all-night wake service was held. If the person had been a Christian, then sermons, songs, and prayers were delivered for the deceased.

On the morning of the funeral, grave diggers would begin very early. Family members would put the individual's favorite clothes and small amounts of food and tobacco in the casket. Creek parents

would rub their hands over the face of the deceased and then rub the faces of their children in order to keep them from grieving. At the end of four days, the body was taken to Creek burial grounds and lowered into the grave. A fire was built at the head of the grave and tended for four days by relatives until the soul was believed to have reached the passage to the sky.

After the burial, the family always washed themselves with an herbal medicine from the medicine man. The Creeks believed this washing helped relieve the pain of their loss and cleansed the grave area.

After four days, women would go to the home of the deceased and clean the house. The men would build a little house over the grave. Even today, many of the traditional Creeks still build these little houses over their graves. The Christian Creeks have eliminated most of their traditional burial customs, but they still continue to have their all-night services now held in a church. Most of these churches have cemeteries where the members can be buried.

Games. The Indian Stick Ball Game is played during the last dance of the season or during the stomp ground's winter dance in late September or October when the weather is cool. The game is commonly played on or adjacent to the Stomp Dance grounds.

There are two types of stick ball games. One is the social game or fun game pitting men against the women. Each man uses two ball sticks about 3-1/2 feet long with one end shaped like a cup or pocket. The sticks are usually hand carved from hickory wood. The hard, tough ball was smaller than a tennis ball and was made by the medicine men using rolled up animal skin. Since it had to be thrown long distances and suffered much wear and tear, the ball needed to be heavy.

The women used their hands, but the men were never allowed to touch the ball with their hands. The goal was usually a cow's skull on a tall pole. Some stomp grounds used the image of a fish on the pole. Points were scored by hitting the cow's skull (or fish). Played before or after the Stomp Dance the game looked like a wild scramble as the men and women competed for the ball. The team with the most points won. Two people kept score.

The Match Game was played by opposing clans or opposing Stomp Dance groups. One team represented the Rising Sun or the East, and the other represented the Setting Sun or West. The number of players sometimes totaled 30 on each side. The ball field resembled a football field in size with two goal posts. The goals were two upright poles about 7 to 8 feet tall placed 3 to 4 feet apart with a cross bar, placed at opposite ends of the player area.

The object of the game was to send the ball between the goals either by throwing it with the sticks or by carrying it in the sticks' pocket to score a point. Each point was scored by sticking a peg in the ground. Rules of the game called for penalties if the ball was touched by the hands. The ball was often difficult to get off the ground. The game was played with the man-to-man defense. Wrestling was an outstanding feature of the stick ball game unless previously arranged ground rules prohibited it. If one man on the opposing team was hurt, the other team member who was guarding him had to leave the game. Spectators usually joined in the game without sticks but with much gusto cheering for the East or the West. They never called out a person's name. The first team to reach a certain number of scored points was declared the winner.

Prior to a game, dances and feasts were held to increase enthusiasm. Women would sing special stickball songs that would encourage their teams to victory. When the contests started, the players lined up on the field with a series of whoops that continued throughout the game. The players wore only breech cloths and painted their bodies to suit their desires.

Clans. In the early history of the Creek Nation, their entire population was divided into clans. The clan functioned as a social and political unit because the tribal organization was built around families. According to the Creeks, the Master-of-Breath created the clans, and the animal identity was given as each passed before him. They believed that man and wild animals could speak with each other and be understood.

The names of the various clans were taken from totem animals such as Bear, Panther, Wind, Deer, Bird, Fox, Snake, Beaver, Alligator, Mink, Skunk, Buzzard, Rabbit, and Raccoon. Each clan had a special design for its animal clan identification which was usually found outside their log houses on a pole. It was considered a serious offense for one to kill or eat an animal resembling those on his totem, and any person making unfavorable criticism against another person's clan was fined by the offended clan.

Clan descent came from the mother's side of

the family because the mother was regarded as head of the household. Marriage relationships, like other aspects of Creek life, were influenced by the clan laws. Marriage within a clan of the tribe was forbidden. All males belonging to one clan referred to each other as brothers, and the females were addressed as sisters. When the husband lived with his wife's family, he could not become head of her clan. Traditionally, the woman owned the belongings and property. In today's changing times, if a Creek man marries a non-Indian woman or a woman from another tribe, the children born to this couple belong to their father's clan.

Children. The children of the Creek Indians were taught to respect their elders and to listen to their wisdom. As they grew up, the children could neither interrupt when adults were visiting or conversing with other people nor speak unless spoken to. They were not allowed to sit in on adult conversations. When visitors came, the children would shake hands with them, acknowledge them and depart. Parents were very strict with children who disobeyed this common courtesy.

Usually boys were given names in a special ceremony when they reached the age of 12. In the event the children became orphaned, relatives would take them rather than have them separated from their family ties. The children's duties from birth to five years were to help the women.

Marriage. Young men and women exercised some degree of choice regarding marriage although the advice of the woman's female relatives was usually sought, and permission of her maternal uncles might be required. A Creek husband seeking a wife sent suitable presents to her mother, aunts and grandmother after consultation with the girl's maternal uncles.

If the presents were accepted, a simple marriage ceremony was quickly arranged. Afterward, the man came to the bride's tribe to live, took the necessary steps for raising a garden and a crop of field corn, and began to conduct his affairs in a manner suitable to his new responsibilities. The marriage was in a trial stage until the husband built a house and harvested a crop.

Divorces were very rare in families with children. Polygamy was a common practice among Creeks. Usually, a husband obtained his first wife's consent before marrying a second time, and in many cases the later wife was a sister of the first spouse.

Food and Cooking. Near by each dwelling, the Creek women maintained a small garden plot for their family. Their main food supply, however, was grown in a much larger field which belonged to the entire town.

Corn, beans, squash, pumpkins, and melons were plentiful. Wild fruits were also available for their use. They dried meat, corn, pumpkin, peaches, and apples. When beef was dried, they sliced the meat into very thin slices and placed it on clean cloths in the hot sun on the roof of the house. They turned this jerked meat over several times a day. The fruit was also dried in the summer either by hanging it on sturdy cord or drying it in the same manner as the beef on top of the house. Most of the dried food was stored in bags for the winter.

Hickory nuts and acorns were pounded and the mashed nut meat was placed into boiling water. The oil was then skimmed off the top and used in much of their cooking, especially in preparing hominy and corn cakes. Deer was the main meat eaten; but, they also fished.

Sweet corn was preserved by boiling it until tender. Then the kernels were cut off the cob. This, too, was processed in the same manner as the meat and fruit. The corn was cooked with lye or mixed with ashes and beaten to make hominy grits or meal. Their most important food was *sofkey* which was beaten corn cooked with water and lye. This would even be consumed after setting two or three days and turning sour.

Another Creek dish was "blue dumplings" which was made of beaten corn and with bluish burned shells of the field pea added. *Abuske* or "cold flour" was a drink enjoyed by the Creeks. It was made by stirring a meal made of parched corn into a glass of water and sweetening it to their taste.

Beyond the houses stretched the clan-owned farmland. Fields were planted with maize, squash, pumpkins, beans, and after the Europeans introduced them, melons, rice and potatoes. Women did most of the tending of crops.

Men were hunters and fishermen. They hunted deer, bear, beaver, otter, raccoon, and squirrel with a black hickory or locust bow, and cane arrows. They were adept in the use of the cane blow gun and the white man's firearms. They were good fishermen, too. They used hook and line, spear, and a hand net. They practiced the art of fish poisoning. They stored a fixed portion of their food in a public granary. Therefore, they were

protected during war emergencies and against poor yields. Travelers through their country could also be fed at the expense of the entire community.

Medicine. The Creek Indian doctor always faced East in a special place where he prepared medicine. He cared for physical illness and alleviated pain and emotional suffering caused by the loss of loved ones and other mental anxieties.

Many of the Indian doctors were taught by their fathers, so each one varied in his practice. They learned many songs and chants that were used while preparing medicine and also learned the different kinds of herbs, leaves and roots he needed. The Creek doctor fasted time and time again. He also practiced purification at all times for he regarded this to be sacred. Since it was sacred, he was very careful about when and where he went to look for the roots, herbs and leaves.

Indian doctors used the following materials in mixing their potions: sassafras root, devil shoe string, tobacco blossoms, mullen leaves, wild cherry bark, milkweed, red cedar, blackberry root, charred coals, red root, black root, dogwood, pine, willow, sumac, poke, persimmon, corn, jimsen weed, ash tree buds or bark and spider web.

These various medicines were used for diarrhea, dysentery, burns and scalds, fever, pain of insect bites and stings, urinary infections and ailments, worms in children, chest colds and chronic disease of the liver. Some medicine men made medicine to consecrate ceremonial grounds each year when the Creeks prepared for the summer activities, especially the Green Corn Festivals and the stick ball game.

Clothing. A winter animal-skin dress was a typical, two-piece Creek outfit. The skirt was calf length and included leggings, moccasins and an over-blouse. Both the skirt and blouse were fringed. Leggings protected the Indians from briars and snakes. Gradually in the 1600's, the Creek women began to fashion their dress out of satiny cloth material brought by the early explorers. Glass and silver beads decorated their dresses.

In the 1700's, the Creek dress was patterned after the white, colonial women. This type of dress was made of cotton. The blouse had a yoke with a gathered bust to the waist and a band attached to it. The skirt was also gathered at the waist with three or more ruffles bordering along the bottom of the skirt. An apron with deep pockets was usually worn over the dress. The women wound their hair around their heads fastened with a silver brooch and attached silk ribbons of several colors that hung down almost to the ground.

The men wore ruffled shirts, a breechcloth with fringed ends that hung from the belt, and leggings decorated with silver bells, lace or beads. The shirt was belted at the waist with a wool sash decorated with tassels and beads. A broad-beaded band worn over one shoulder held a tobacco pouch. Sometimes short cloaks woven of feathers were worn.

Both the men and women wore moccasins made of soft deerskin and embroidered with beads. The boys only wore one piece of clothing called a "sweep." This was merely a long shirt that almost touched the heels. A belt was occasionally worn with the sweep.

Language. The Creek language belongs to the Muskhogean language family. Other languages in this group include the Chickasaw, Choctaw, Tuskegee, Alabama, Natches, Miccosukee, and Seminole. People speaking a dialect of the Creek language in one area may have difficulty understanding Creeks in another area.

About 1840, missionaries devised a writing system for the Creek language. The language had not been recorded before this time. The first publications were the Bible and other religious works.

Four forms of communicating were spoken: language, silence (body language), picture writing and symbols. The early Creek words were peculiar in that they appeared in the bilingual dictionaries with few vowels. The Creeks used one word to express several English words. Most of the words contained the letter "k."

BIOGRAPHIES

Legus C. Perryman was chief of the Creek Nation twice. Known as a translator of English works into the Creek language, he rewrote the Bible. Perryman was Tulsa's first postmaster.

Turner Bear born in 1904, was a member of the Checotah Lodge #86, AF&AM - McAlester Indian Consistory, Muskogee Scottish Rite, Muskogee Bedouin Shrine, Deep Fork Hillabee Indian Baptist Church, Muskogee Elks Lodge, Nat'l Congress of American Indians, Inter-Tribal Council of Five Civilized Tribes (past-pres.), and Checotah Eastern Star Chapter No. 25 (past patron).

George Washington Hill, born in 1855, had a ranch 17 miles west of Checotah in 1901. He died November 28, 1928.

Motey Tiger died in July 1921 when he was about 100 years old.

Isparhechar died on December 23, 1902. He was elected Creek chief in 1895.

Peter Ewing was appointed superintendent of all Creek Nation schools and elected to the House of Warriors in 1897. He was named chief for a day by President Herbert Hoover so that the Creeks could sell a lot owned by the Creek Nation. He served as interpreter for the BIA, the Muskogee Wichita and Seminole Baptist Association for several years (serving as its president and secretary) He served as minister of the West Eufaula Indian Baptist Church for several years. He died in 1932.

TULSA

Legend has it that Yahola took hot coals from the tribal ceremonial fires in Alabama and used them to kindle a new fire each night on the long trip west. Ultimately, Yahola is said to have reached Tulsey Town (Tulsa) and lighted a fire beside a great oak with the coals brought from Alabama. Until he died in 1858, Yahola presided over the councils in Tulsey Town.

Apparently the exact date of the establishment of the village of Locharpoke on the site of Tulsa is not known. It could have been as early as 1828, but more likely it came in the 1830's. By 1850, it was known as Tulsey Town and had a population of 150.

The Creeks lived in one- or two-room log cabins rather than tipis, for the Creeks were one of the "Five Civilized Tribes." Their favorite gathering place was a large oak tree at 1730 S. Cheyenne Avenue which Tulsans refer to today as the Creek Council Oak. The site was preferred because the people could watch the canoes and rafts on the river, the basic artery of travel. The dense forest growth in the rich bottoms along the river created what McIntosh called "an impenetrable vastness" which stood as a bar to travel by land unless one was content to stay on the higher lands of the prairie.

Stomp dances were held at the council tree site. The residents of Tulsey Town invited neighboring tribes to come.

The Creek Nation lay south of what is now Edison Street and Admiral Place, and Tulsey Town was at the north edge. North of that line and west of what is now Elwood Avenue was the Osage Nation. To the east of the Osage boundary and north of the Creek boundary lay the Cherokee Nation.

The Osages, Cherokees, Shawnees, Quapaws, and members of other tribes came to Tulsey Town for the stomp dances and the Creek ball games. The Indians came and camped for days. Amid such socializing, many intertribal marriages resulted.

After the Civil War, the known history of Tulsey Town for several years revolved around the Perryman family. George Perryman, a livestock grower, hauled lumber from Coffeyville and built a house. In 1878, the house became Tulsa's first post office with Perryman's brother, J.M. Perryman, as the first postmaster. Another brother, Legus Perryman, was chief of the Creeks for several years.

The foundation of modern Tulsa was laid in January 1882 when a contract was signed for extension of the Atlantic and Pacific Railroad from Vinita to near the Arkansas River in order to better compete for the area's cattle business. The terminus was to be on the Cherokee side of the Cherokee-Creek line, but H.C. Hall, the railroad contractor, found that more liberal business concessions could be obtained from the Creeks than from the Cherokees. The terminus was

therefore moved a half mile west into the Creek Nation. J. M. Perryman and "Has" Reed of Coffeyville opened a store near the terminus, and Perryman moved the post office into it.

Only Creek citizens and those who were married to Creeks could legally do business in the Creek Nation, so the town at the end of the tracks grew very slowly with only 300 settlers in 1895. The townsite was surveyed in 1900. In this framework, Creek women and their husbands became the first citizens of the future city of Tulsa, Oklahoma.

THE CREEK SEAL

The Great Seal of the Creeks or Muscogees, the name that they used in referring to themselves, shows a sheaf of wheat and a plow in the center of the device surrounded by the words, "Great Seal of the Muscogee Nation, I.T."

Adopted by the national council after the war between the states, this seal was a modern symbolism of the industry of the Creeks as agriculturists from earliest days. After coming to the Indian Territory, the successful growing of small grain, especially wheat and some oats and rice, besides large crops of corn in the rich lands bordering the Canadian and Arkansas rivers and their tributaries, brought prosperity to the Creeks. Connected with ancient tribal customs, the "Green Corn Dance" was celebrated in summer as a thanksgiving and rejoicing in the new crops and marked the beginning of the new year in the nation. The sheaf of wheat and the plow in the center of center of the device had a broader significance reflecting Christian influence of the Creek chiefs and leaders. The Methodist and Presbyterian denominations were particularly strong in the nation. From the adoption of the written constitution of the Muscogee nation in 1867 to the close of this government just before Statehood, these two church organizations counted outstanding leaders and principal chiefs as members.

A biblical interpretation of the sheaf of wheat in the Muscogee seal may be found in Joseph's dream (Genesis 37:7): "For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright..."

An interpretation for the plow may be found in the prophecy (Amos 9:13): "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper..."

TVLIKE SVK MORKE
(FRY BREAD)

2 C. flour
1 C. buttermilk
1 T. baking powder
Pinch of salt

Sift salt and baking powder with flour. Add milk; add more flour to make a firm dough. Roll dough out on a floured board and cut dough in 4x4 inch squares with a slit in the center of each one. Fry in deep fat until golden brown. Place in a bowl lined with paper towels. This absorbs shortening on each piece of bread. Serves 4 people.

INDIAN CORN SOUP

1 quart dried corn
4 quarts water
4 pork hocks
6 slices salt pork
1 teaspoon slat
Dash of pepper

Wash, then soak corn for two hours. Add 1 quart of corn to 4 quarts of water. Cook on medium heat for one hour. Add pork hocks, salt, pepper, and salt pork. Cook for 2 hours or until tender.

VPESWV-SVK-MORKE
(FRIED PORK)

Take a pork roast or shoulder cut. Cut the roast in chunks, add salt and pepper. Put in a pot with 1/2 c. water. Cover until meat is heated to boiling stage, take lid off and let the meat fry down until golden brown.

TVK LIK CVMIPERLUSTEE
(Molasses Cake or Black Sweet Bread)

1 cup (homemade) sorghum
1 T. soda
1/2 cup sugar
1/4 cup shortening or butter
1 teaspoon ginger
2 1/2 cups sifted flour
Pinch of salt
1 cup hot water

Sift together all the dry ingredients. Cream the shortening and sugar together. Mix the molasses with the hot water. Add the dry ingredients mixture with molasses. Stir until you have a smooth mixture. Pour into a greased and floured pan and bake 45 minutes at 450 degrees.

LEGENDS

The Story Teller

In the early days, the Creeks maintained and developed the highly skilled storytelling technique for recording their history because they had no written language. The storyteller was one of the most important men in the village. He was so highly respected for his knowledge that he was very seldom allowed to go into battle for fear of his death which would mean the loss of a village historian.

Each generation in every village had a youth selected to become the future storyteller. He was usually chosen from the young men who had the best memory and who liked to tell of things which had happened to them. He was trained by the old storyteller and would memorize the history of his people so that he could instruct the young people in the village. When he grew old, he would train another youth and so on. In this manner, the history of the people was never forgotten.

The storyteller also served as the village entertainer on many occasions. If he was very good, he could keep the village amused with the colorful tales of lore and the many legends which existed about the animals of the forest. In many ways, this was how the young men and women learned of the marvels of the earth and its bounty.

Natural Phenomena

There are several classes of myths among the Creeks. The first, origin of the earth, is related to the animal spirits. The other class had to do with a time when the Master-of-Breath took charge. The Creeks believed that they were made from the red earth of the old Creek Nation. The white man, they belived, was made from the foam of the sea. The majority of the tales refer to animals on the earth.

How the Clans Came To Be

In the beginning, there were no Indian people on the new lands. A great fog clothed the whole land in darkness. As the first Indian people began to crawl out of a hole in the earth, they were forced by the fog to gather in groups for their protection. The groups wandered over the land praying to the Master-of-Breath until, finally, the Wind blew the fog away. The first group of Indians who could see the land were very thankful and they called themselves the Wind Clan (group or family).

Each group of Indians took the name of the first thing they saw as the fog was blown away. Other clans that were named were the Panther, Deer, Bird, Bear, Raccoon, Beaver, Mink, Otter, Fox, Mud Potato, Alligator, Skunk, Rabbit, and Snake. However, the Wind Clan was always considered the first clan and the aristocracy of all the clans.

The Master-of-Breath spoke to them: "You are the beginning of each one of your families and clans. Live up to your name. Never eat of your own clan, for it is your brother. You must never marry into your own clan. This will destroy your clan if you do. When an Indian brave marries, he must always move with his wife to her clan. There he must live and raise his family. The children will become members of their mother's clan. Follow these ways and the Muskhogeans will always be a powerful face. When you forget, your clans will die as a people."

How the Earth was Made

At last the excitement had died down. The news that Crawfish had brought back to the Council from the new lands below was important. Birds, he explained, could live on the new lands; animals could find their food for their survival.

The mighty Eagle walked to the center of the fire and began to speak: "We are all filled with joy in our hearts to find that we cannot only send fish, but also birds and animals. Now we must prepare the lands for the coming of the new creatures, for they cannot live on the lands as they are now. I have an idea; I will ask permission from the Great Council to help create better land below."

"Yes, yes," the Council cried, "It is our wish that the lands be a good place to live." The Eagle walked to the Crawfish and took the wet soil from between his claws. Round and round he rolled the soil between his claws. Round and round he rolled the soil between his powerful legs. Then, with a mighty flapping of his huge wings, he soared high above the Council.

"What is he doing with the earth in his legs? Does he intend to steal it?" they cried. Then, with a mighty swish, he hurled the red ball of soil earthward. The soil traveled so fast that it looked like a shooting star falling from the sky. A mighty roar sounded when the ball hit the oceans, making a large wave that parted the water. The red soil spread out and flattened so much that the earth

was made in one move.

At first, the lands were very wet; so the Eagle flew over them and dried them with his mighty wings. Soon the lands were dry enough to let the animal migration begin.

The Thunder Helper

Once there was a boy who had no mother or father. All day long he would take long walks and play by himself.

One day as the boy was walking along the creek, he heard a noise like thunder. When he looked up, he saw a Tie-snake and the Thunder having a fight.

The Tie-snake called to the boy saying, "Kill the Thunder, and I will tell you everything I know. I know all the things that are under the earth."

Just as the boy was putting an arrow to his bow, he heard a loud noise. It was the Thunder speaking to him, "Boy, boy, don't pay any attention to the Tie-snake. I, Thunder, can help you to be brave, strong and wise. Shoot your arrow at the Tie-Snake."

The boy shot at the Tie-snake, killed him, and the Tie-snake fell into the creek.

Now the Thunder made the boy strong, brave and wise, but the Thunder told the boy never, never, never, never to tell anyone that the Thunder had made him strong, brave and wise.

The boy became the best hunter and the best runner in the village. He was good and kind to all of the people. When he talked, the people listened.

In the cold time, the people were very hungry, for there was no food and very little corn. Many days passed, and the boy stood before them and said, "Last night the owl in the tree talked to me. The owl told me to come to his tree. He told me there was a bear sleeping in a hole in the ground."

The young men of the village laughed at him for saying the owl had talked to him; but the old men did not laugh, for they were wise in many things. They knew the boy was wise too.

One of the young men did not laugh. He told the boy he would go hunt the bear with him. He knew the people were hungry and needed meat to eat.

The young man and boy went to the tree with the owl in it. By the tree, in a hole in the ground, they found the bear sleeping. They killed the bear and took it back to the village. The people were happy to have much meat to eat.

Now, when the boy said something, the people found what he said was true.

The time came when the men of the village went to fight. Many men were killed. The women were so afraid; they knew the enemy would come and burn their village. The boy stood before the women and said, "Do not be afraid. I will go and kill the enemy. They will not burn our village."

The boy went into the wood and found the men of the village. He said to them, "Stay where you are. I will go to meet the enemy and kill them. Never again will the enemy try to burn our village."

The men watched the boy as he went to meet the enemy. They saw the thunder and the lightning. The thunder and lightning came down upon the enemy. All the enemy were killed.

The men waited in the woods for a long time. The boy never came back. No one in the village ever saw him again.

When the old men hear the thunder and see the lightning, they know what to think. They are now wise in many things. They are sure that they hear the boy call in the thunder, and when the lightning illuminates the sky, the old men are sure they can see the face of the boy.

"The Thunder Helper laughs," the old men say, and then they go to sleep unafraid.

How the Indian Got the Medicine

Now it came to pass that the first Indian who became ill did so after he had killed the Deer. The spirit of the Deer was angry. The Deer Spirit told the Indian, "I gave you the first sickness for killing me. I also have the cure for this disease. Bring your wisest brave to me, and I will tell him how to cure the Deer Sickness."

A search was made of all the Indians. They sought the Indian with the greatest mind. The Council took the chosen one to the place in the dark forest where the Deer Spirit spoke: "Only the man selected to receive the secret of the medicine may stay."

The Deer told the brave that he would have to go deep into the forests and must remain alone. He must not eat for many moons. He must not speak to any man. "When this is done," the Spirit ordered, "return to me."

After the days of starvation in the forests, the man heard a voice speaking to him. "You have been chosen to keep the medicine for all your brothers. You will be their Medicine Man."

The Spirit spoke the following words: "For each animal will give man a disease, and each animal has a cure for that disease. You must find those cures. Take these secrets that you find and

keep them together. This will be most powerful and valuable. You must guard it. Many will try to steal it. Bundle it up. Each time there is a new sickness, I will give you a sign at the new fire. This sign will help you cure the new sickness. The animals will bring the cures."

"Each year bring this wonderful medicine back to the Green Corn Dance and open all magical cures to your people. When you grow old, you must take a young brave and teach him how to know the cures to help his brother. Give him the tests to make sure that he will make a good medicine man. Many false men will want to get the medicine," the Deer Spirit said.

"I will give you a part of my breath. Go and blow on the sick. Give them the medicine of the herbs and roots that I tell you. This will make them well."

The first medicine man returned to the Deer and cut the tip of his antler. This was the first magic object in the sacred medicine bundle of the Muskhogean.

Rabbit Outwits Panther

Rabbit and Panther were friends. They were traveling together. After a while, they came to a place where there was a creek with a bad name. It was "*Dogogaga hatchi*." Now, Rabbit wanted to go on and said that, since the creek had a bad name, it would not be good to camp there for the night. He said, "This creek has a bad name."

"Why is that?" asked Panther.

"Because everybody who camps here at night gets burned up!" Rabbit told him.

"Well, I think it will be all right," remarked Panther. "We will camp here anyway."

Rabbit did not want to, so he said to Panther. But, at last they made ready their camp for the night, as Panther would go no farther. When it got late, they prepared to sleep. They had talked all the evening about the evil place and other things.

Now Rabbit asked Panther, "What kind of noise do you make when you are asleep?" (He meant how did he snore?)

Why, I say "Nutslagum! Nutslagum! Nutslagum!" said Panther. Then he asked Rabbit what kind of a noise he made when he slept.

"I say, "Nuts! Nuts! Nuts!" replied Rabbit.

Now, they went to bed, and in a short time, Rabbit pretended he was asleep. He began to snore, saying, "Nuts! Nuts! Nuts!" and Panther thought that he was surely asleep, so he went to sleep himself, snoring "Nutslagum!"

Now, when the Panther was sound asleep, Rabbit got up, took a piece of bark and shoveled many coals from the fire on it. Then he threw the coals on Panther and fell down quickly, lying as though he had been asleep all the time. Panther jumped up howling with pain and woke Rabbit. Panther told Rabbit that he was right, that he had been nearly burned to death. Rabbit would only say, "I told you so. I told you so."

Pretty soon, they settled down to sleep again. As soon as Rabbit heard Panther snoring, he thought that Panther was asleep and got up and played the same trick on him again. But, this time Panther was only pretending to be asleep and he caught Rabbit in the act and jumped up to kill him.

Rabbit barely escaped Panther's claws and ran as fast as he could. Panther gave chase. Several times he nearly caught him, but Rabbit managed to keep ahead of the furious beast. But, soon he began to lose strength. To save himself, he made an ocean spring up between himself and the angry Panther. Panther could not get across the water. And that is why there is an ocean.

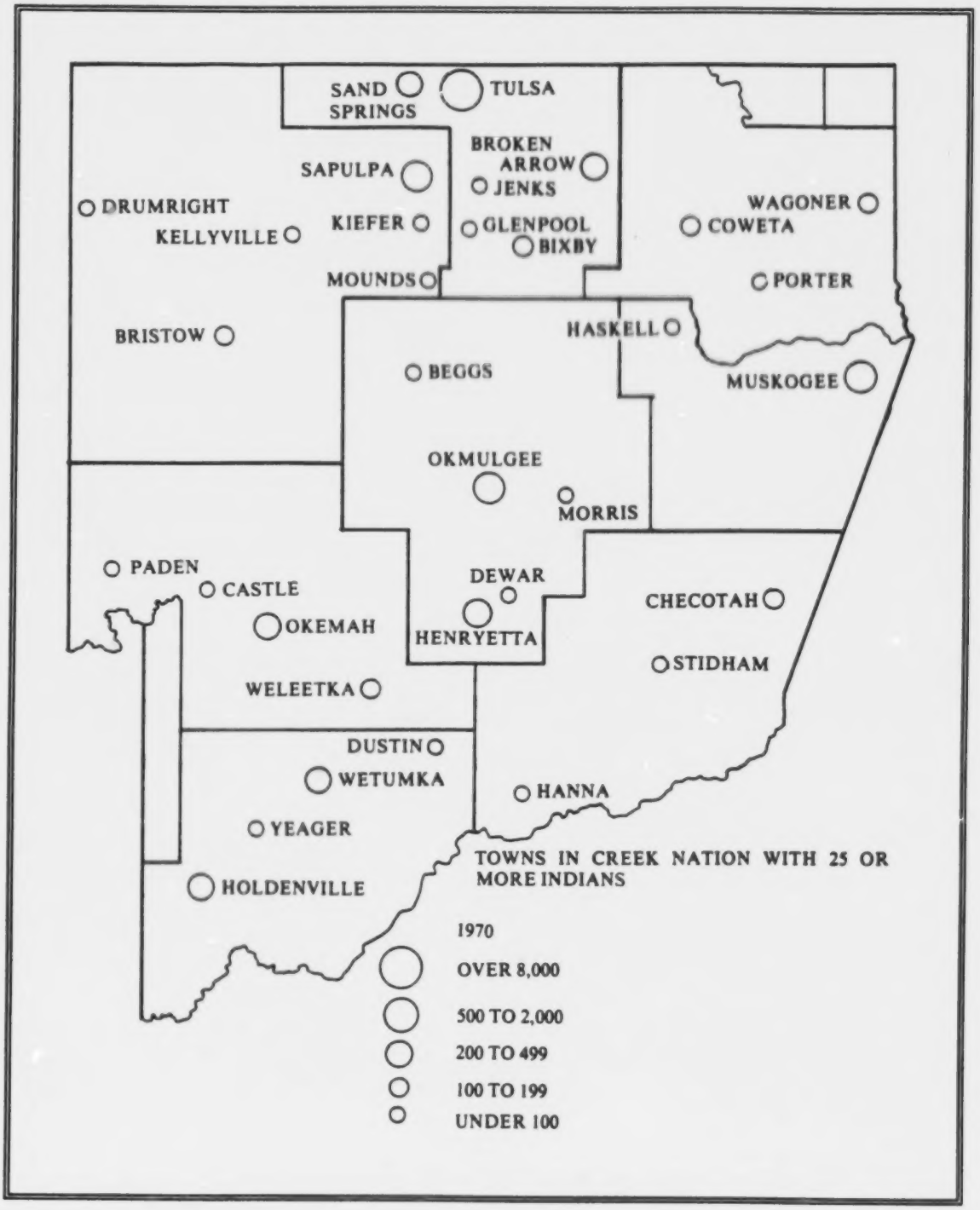
Why the Rabbit's Head is Flat

A rabbit was trying to get some girls to date him. He asked and asked, but no one wanted to go out with him.

Finally, two girls decided to play a trick on him. They decided to accept his date and began making some plans. Rabbit was very happy to finally find someone to date. He went to the girls' house, and as it got late, the girls asked him to spend the night.

"Oh, you don't have room for me. I see only one bed," he said.

"You can sleep with us," they said. "You can get in the middle." Their plan was working. He finally consented to spend the night, sleeping between the two girls. They kept scooting closer and closer together as they had planned, crowding him, until finally they pushed so hard for so long that his head became narrow. That is how the rabbit got a flat head.



The Creek Nation (in 1970) was comprised of eight counties in East central Oklahoma. These counties included Creek, Okmulgee, Okfuskee, Hughes, McIntosh, Muskogee, Tulsa, Wagoner and portions of Seminole, Rogers, and Mayes Counties.

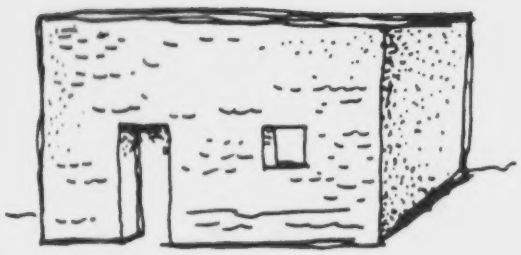
Animal skin two-piece
dress, leggings & moccasins

Wide ribbon design;
attached to a comb & worn
in the back of head with
ribbon dance dress

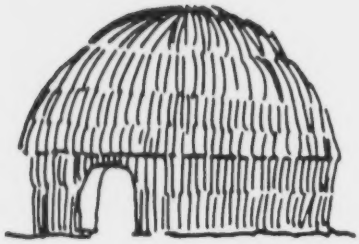
Ribbon Dance Dress

Spanish influence 1540 - 1600
satin cloth, ribbon & silver

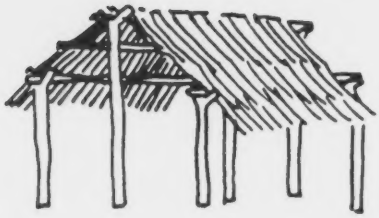
Colonial influence
in the early
1800's - 1900's



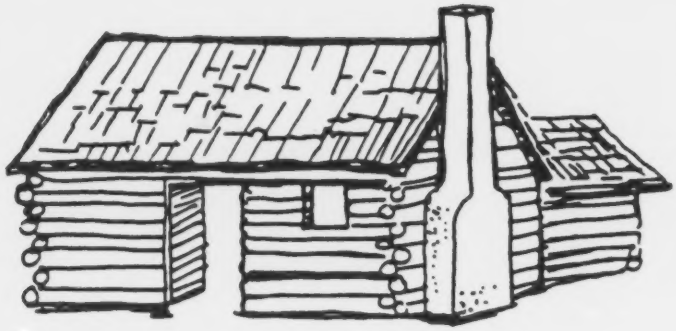
Mud & Grass



Thatch



Brush Arbor



Log Cabin

Early homes and shelters of the Creeks. The mud and grass house, the thatch and brush arbor were the types of dwellings the Creeks had before their removal from the Southeast. The log cabin came into existence by the influence of the early pioneers and this type of home was used after the removal during the Indian territorial days before statehood.

WEOGUFKEE CEREMONIAL SQUARE

LESSON PLANS

Grade Level: *K-2 – Lessons 1-4*
Length of Unit: *2-3 Weeks*
Developed by: *Delores Cheek and Pat Arnold*

LESSON ONE: Creek Dwellings and Villages

OBJECTIVE:

The students will:

- Learn how the environment can be used for shelter structures.

SUGGESTED ACTIVITIES:

The students may:

- Construct dwellings using sticks to form a rectangular shape and a mixture of wheat paste and sawdust to plaster the walls. Bark can be used for the shingles on the roof.
- Place four dwellings on a board, forming a square. Fill a shoe-box lid with dirt to be used as a small garden plot. Use clay to make cooking pots, etc.
- Participate in a field trip.
- Visit Creek Pottery in Checotah, Oklahoma; Arbeka Tribal Grounds, Henryetta, Oklahoma.

LESSON TWO: Creek Foods

OBJECTIVE:

The students will:

- Realize the influence of Indians on non-Indian food.

SUGGESTED ACTIVITIES:

The students may:

- Draw pictures of different kinds of Creek food and write their correct names.
- Purchase cans of white or yellow hominy and sample it.
- Provide popcorn poppers so children can pop the corn and eat it.
- Make a Creek cookbook with recipes from parents and Indian resource people.
- Write a report on preparation of Creek foods (fresh and dried). Compare the preparation of Creek Indians with the non-Indian method of preparation (fresh and dried foods). Ask parents about modern food preparation.

LESSON THREE: Creek Clothing

OBJECTIVE:

The students will:

- Understand the role of Creek traditional clothing.

SUGGESTED ACTIVITIES:

The students may:

- Draw Creek paper dolls with their clothing.
- Color a coloring book for Indians to show traditional dress.
- Ask Indian resources to wear their dance clothing so that they can explain each article of clothing (purpose, colors, design).
- Visit a Creek museum: Creek Council House, Okmulgee, Oklahoma; Five Civilized Tribes Museum, Muskogee, Oklahoma.

LESSON FOUR: Customs

OBJECTIVES:

The students will:

- Learn about rituals -- significance, types, ritual objects, ceremony rules.
- Know a simple dance step and chant.
- Use of music in rituals.

SUGGESTED ACTIVITIES:

The students may:

- Make drums out of oatmeal boxes and perform a basic chant (from a recording).
- Stage a Green Corn Ceremony.
- Learn the Stomp Dance.
- Interview an Indian resource person about rituals.
- Visit a museum, such as the Gilcrease Museum, Tulsa, Oklahoma.

LESSON PLANS

Grade Level: *4-5 -- Lessons 1-10*
Length of Unit: *2-3 Weeks*
Developed by: *Terry Bryant*

LESSON ONE: Language

OBJECTIVES:

The students will:

- Describe the importance of language.
- Learn forms of communication.
- Know the language group Creek belongs to and when Creek was first written.

VOCABULARY:

- Profanity
- Body Language
- Picture Writing
- Bilingual
- Symbols

DISCUSSION QUESTIONS:

- Discuss dialects of the English language: How do people in the East or South speak differently? Where did our language come from? Students may do some research on origin of English language. How do we speak differently from people in England?

SUGGESTED ACTIVITIES:

The students may:

- Communicate without using spoken language. Give them basic messages on slips of paper to relay to class, such as:
  -- I'm hungry.
  -- Come here.
  -- I'm going to sleep.
  -- Where's mother?
- Ask an Indian resource person and a deaf language teacher to illustrate the same words.
- Ask a tribal office or Bureau of Indian Affairs representative to show symbols used in picture writing. The student will write a story using picture writing.
- Ask Indian resource person to demonstrate smoke signals.
- Read a book on body language, then demonstrate the meanings of body movements.
- Write a paper about the problems and advantages of not having written language (memory, storytelling).

LESSON TWO: Creek Words

OBJECTIVES:

The students will:

- Pronounce Creek words by using the dictionary key. (This is not intended to be an in-depth study of Creek names, but should be used as a warm-up exercise.)

KEY: /a/ fat, /ā/ ape, /ä/ father, /e/ egg, /ē/ ēven, /i/ is, /ī/ bite, /o/ lot, /ō/ go, /oo/ tool, /oo/ look, /u/ up, for a as in ago, /g/ get, /j/ joy, /y/ yet, /ch/ chin, all other consonants make their own sounds.

ANIMALS

English Word	Creek Word	Pronunciation
bear	nokose	/nō kō zē/
bird	fuswv	/fuś wu/
buffalo	yvnvsv	/yu nu' su/
cow	wakv	/wa' ge/

deer	eco	/ē jo'/
dog	efv	/ē fu'/
eagle	lvmhe	/lum' hē/
horse	rvkko	/thlăk' o/
rabbit	cufe	/jŏ' fē/
snake	cetto	/ji tŏ'/
turtle	locv	/lŏ' je/

NUMBERS

English Word	Creek Word	Pronunciation
one	hvmken	/hum'gen/
two	hokkolen	/hŏ kŏ len/
three	tutcenen	/doo che'non/
four	osten	/os'ten/
five	cvhkepen	/chă kē ben/
six	epaken	/ē bă gen/
seven	kulvpaken	/kŏ lă bă'gen/
eight	cenvpaken	/chin'e bă'gen/
nine	ostvpaken	/os'tebă'gen/
ten	palen	/bol'in/

COLORS

English Word	Creek Word	Pronunciation
red	cate	/jă dē'/
blue	holatte	/hŏ lăt'ē/
black	lvste	/lus te'/
gray	sopvkhvtke	/sŏ buk hut'kē'/
purple	cate-holatte ome	/jă'dē' hŏ lăt' ē o mē/ (means red and kind of blue)
white	hvtke	/hut'kē/
yellow, green, brown	lane	/lă'nē/ (to tell which color you must mention some object of that color)

DAYS OF WEEK

English Word	Creek Word/Meaning	Pronunciation
Sunday	Nettv Cako (Little Sacred Day)	/net' e jä' gŏ/
Monday	Enhvteceskv (The Beginning)	/en hu' de jis'ka/
Tuesday	Enhvteceskv Enhvyvtke (The Morning after the Beginning)	/en hu' dē jis' ke en hi yut' kē/
Wednesday	Ennvrkvpv (Middle of)	/'en us' ke be/
Thursday	Ennvrkvpv Enhvyvtke (The Morning after the Middle)	/en us kē, be en hà yut'kē/
Friday	Nak Okkoskv Nettv (Wash Day)	/näk ō kōs' ke ni' te/
Saturday	Netty Cakcuse (Brother of Sacred Day)	/ni' te jä chōō zĕ/

MONTHS

English Word	Creek Word/Meaning	Pronunciation
January	Rvfo Cuse (Winter's Younger Brother)	/thlă fo jo'sē
February	Hotvle hvse (Wind Month)	/hō du lē' he sē'/
March	Tasvhcuce (Little Spring Month)	/da sa ju je/
April	Tasvhce Rvkko (Big Spring Month)	/dä sä jē' thlä' kō/
May	Ke hvse (Mulberry Month)	/gē he' sē/
June	Kvco hvse (Blackberry Month)	/ge jō' he sē'/
July	Hiyuce (Little Harvest or Summer)	/hi yōō' jē/
August	Hiyo Rvkko (Big Harvest or Summer)	/hi yō' thlä'kō/

September	Otowoskuce (Little Chestnut Month)	/ō dō' wus kwo' jē/
October	Otowoskv Rvkko (Big Chestnut Month)	/ō dō' wus ge thläk' jē/
November	Ehole (Frost Month)	/ē hō' le/
December	Rvfo Rvkko (Big Winter)	/thlä' vō thlä' kō'/

CREEK WORDS CONSTRUCTED ACCORDING TO MEANING

Creeks did not have words for some things so they simply talked about an object by describing it. For instance, children were not given names but were referred to as daughter or son of so and so. Boys were given names after lengthy observations by their elders. At a special ceremony at age 11, the name was given if the boy had earned it by fasting. Many times women never received names except after they were married when they were called "wife of so and so."

Notice that the words for the days of the week, the months and the direction actually describe the day or month rather than just naming it. Notice that the words for directions are colors.

Here are some more Creek words and their literal meanings:

English Word	Creek Word	Creek Translation
East	Hvsosv	Where-the-sun-comes-out (white)
West	Hvsvklatkv	Where-the-sun-sinks (yellow)
South	Lekothofvtov	Towards-the-warm-area (red)
North	Kvsvppofvtov	Where-it-is-cold (black)
Chair	Ohliketv	To sit on
Watch	Hvse skerkv	Sun measurement
Train	Metke letkv	Burning of fire runner
Secretary	Cokv hayv	Paper maker
Court House	Fvceckv cuko	To make right-house

SUGGESTED ACTIVITIES:

The students may:

- List of 10 English words that are descriptions with the help of parents or resource people (e.g., heartfelt).
- Make up three words that are a description.

LESSON THREE: Creek Sentences

OBJECTIVES:

The students will:

- Understand Creek word order in sentences.

VOCABULARY:

- subject
- preposition
- adverb
- verb
- adjective

SUGGESTED ACTIVTIES:

The students may:

- Rearrange the English sentences so that they are in proper order.

CREEK:	Talava, a does.
ENGLISH:	Town, I am going.
CREEK:	Stomen a yec ga?
ENGLISH:	Where you going?
CREEK:	Nak che ho jif ga do wa?
ENGLISH:	What name do you have?
CREEK:	Autome che nage de?
ENGLISH:	Car you belong to?
CREEK:	Naken stonca?
ENGLISH:	Doing, what are you?

- Write each word (Creek and English) from a sentence on a strip of cardboard (include punctuation marks and blanks for extra words). Give each strip to a child. Let the students arrange themselves to make a sentence.

LESSON FOUR: Legends and Myths

OBJECTIVES:

The students will:

- Comprehend on both the literal and inferential levels.
- Have knowledge of one myth or legend.
- Appreciate the historical and cultural significance of oral tradition and storytelling.

VOCABULARY:

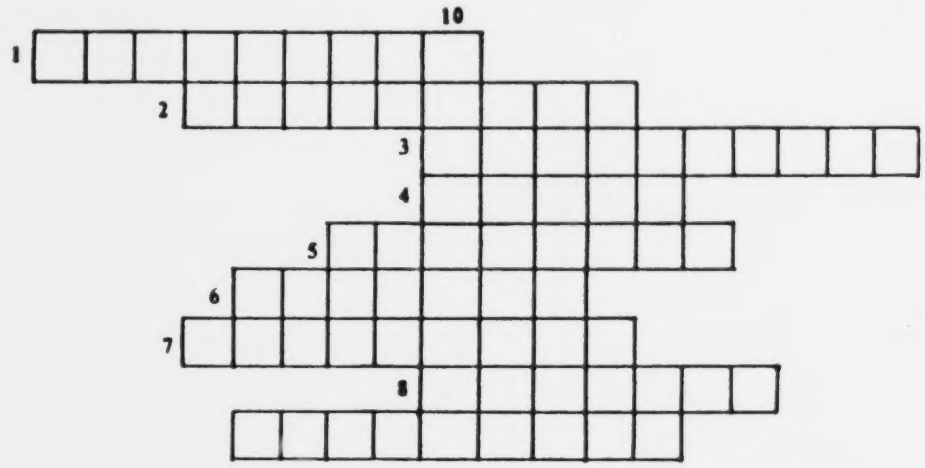
- Video
- Pantomine
- Literal
- Audio
- Script
- Inferential

SUGGESTED ACTIVITIES:

The students may:

- Pantomine a legend as it is read by the narrator.
- Write a script detailing set, character reaction and pauses.
- Make a filmstrip from script by drawing a picture with felt tip pens on blank film and spraying with hairspray to fix. Record narration on a cassette.
- Compare, in a written paper, the legend about Paul Bunyan with Indian legends about a hero.
- Put puppet shows on using stick puppets to portray characters.
- Ask an Indian resource person to describe Indian story-telling, then tell the class a legend. Afterward, children should write a thank you letter to this person explaining what part of their story was best and why.
- Make a book about the legend by writing out the legend and illustrating it.

Try to solve the crossword puzzle on the following page, using some of the vocabulary words you have learned from the legend. Use the "answer" vocabulary provided for the crossword puzzle.



CLUES

1. **a right** granted to some persons and not to others.
2. **selected** for an office.
3. **having** one's mind made up.
4. **influenced** to do something.
5. **quality** of being strong.
6. **to look** for similarities and differences.
7. **a person** who associates with another.
8. **a race** or game in which one tries to win.
9. **a call** to take part in a contest.
10. check to see if you got the others right by seeing if number 10 is a word for the **ability to** last or remain.

ANSWERS:

Privilege
Appointed
Determined
Urged
Strength
Compare
Companion
Contest
Pitting
Endurance

LESSON FIVE: How the Earth Was Made

OBJECTIVES:

The students will:

- Understand the Indians' need for an explanation of nature.
- Read the "How the Earth Was Made" story to find out the way in which early Creeks explained how the earth was started.
- Compare religious beliefs of Indians and white man.

VOCABULARY:

- Creature
- Migration
- Obtained
- Surface
- Survival
- Task
- Council
- Crawfish
- Accordingly
- Beneath
- Create

DISCUSSION QUESTIONS:

- What did the council have to decide?
- What special job did the Eagle have? Why do you think they appointed the Eagle to do that job?

- What do you think the Eagle did with the ball of land?

SUGGESTED ACTIVITIES:
The students may:
- Illustrate an aspect of this "Origin of the Earth" legend.
- Write a poem about an eagle.

LESSON SIX: How the Clans Came To Be

OBJECTIVES:
The students will:
- Understand the social structure of the tribe.

VOCABULARY:
- Qualities
- Clothed
- Status
- Beaver
- Saplings
- Alligator
- Crocodile
- Skunk
- Beings
- Destroy
- Clan
- Powerful
- Raccoon
- Fox
- Mud Potato

DISCUSSION QUESTIONS:
- What was the name of the character making the decisions in this story?
- What does this story describe?
- What did groups of Indians do to get certain names?
- Name five of the clans mentioned in this story.
- What does it mean when it says "if they marry their own clan they would destroy their clan?"
- What was the most important clan of all clans? Why?

SUGGESTED ACTIVITIES:
The students may:
- Read *Romeo and Juliet*, a play written by William Shakespeare. Compare the problems of Romeo and Juliet with two Indians of the same clan wanting to marry.
- List ways that an Indian family could improve its status. Ask a resource person to check the list.

LESSON SEVEN: How the Indian Got the Medicine

OBJECTIVES:
The students will:
- Understand the Indian's problem with diseases.
- Learn some of the ways to make medicine from herbs.

VOCABULARY:
- Disease
- Brave
- Medicine
- Starvation
- Cure

DISCUSSION QUESTIONS:
- Name three animals that cause disease.
- Name three causes of disease that are not from animals.
- What do you think "what is inside of me" means?

SUGGESTED ACTIVITIES:
- Make a scrapbook of dried herbs, roots, etc., that the medicine man used to cure ills. Name the plant and the disease it "cured."
- Ask an Indian resource person to take the class to a vacant lot where he could show plants useful for medicine.
- Interview an Indian doctor about what plants have been adopted by medical doctors.

LESSON EIGHT: Rabbit Outwits Panther

OBJECTIVES:
The students will:
- Know the Indians' belief about causes of natural happenings.
- Tell the actual causes of natural events.
- Realize the animism in Creek legend and religion.
- Understand the use of a legend to teach a lesson.

VOCABULARY:
- Managed
- Strength
- Ocean
- Traveling Prepared
- Barely
- Pretending
- Animism

DISCUSSION QUESTIONS:
- Why did this Creek have a bad name?
- Tell what the Rabbit did to trick the Panther.
- Why did the Rabbit want to trick the Panther?
- How did the Panther fool Rabbit?
- What natural phenomena did Rabbit cause?

SUGGESTED ACTIVITIES:
The students may:
- Compare Indian's belief about causes of natural happenings with what scientists say are natural happenings.

- Write a story about their cat or dog emphasizing animism in a natural event (i.e., rain).

LESSON NINE: Poetry

OBJECTIVES:

The students will:

- Share poems and their meaning with the class.
- Write a poem or short story about Creek life.

VOCABULARY:

- Tempo
- Phrase
- Adjectives
- Noun
- Rhyming
- Title
- Beat
- Synonym
- Verbs

The following poem was supposedly heard by a hunter listening to a bear.

Creek Cradle Song

Down the stream
You hear the noise of her going
That is what they say
Up to the stream
Running unseen
Running unseen
Up the stream
You hear the noise of her going
To the top of the bald peak
Running unseen
Running unseen

SUGGESTED ACTIVITIES:

The students may:

- Write a five-line poem about the Creeks using this pattern. Don't worry about rhyming.

Line 1:	A noun (also used as title).
Line 2:	Two adjectives which will describe the noun.
Line 3:	Three verbs, used as adjectives, showing what the noun does.
Line 4:	A short phrase about the noun.
Line 5:	A synonym for the noun in line one.

Here is an example:

Hunter

Brave, Swift

Scheming, Tracking, Aiming

Master of the Woods

Craftsman

- Students should pretend they are Creek Indians living several hundred years ago. Have them write individual stories using one of these sentence starters or ideas.

a. As he was running, he looked back and _____.

b. The forest fire _____ _____.

c. Slowly, I moved along the dark path, when unexpectedly a _____.

d. His grandfather sat down with him in front of the fire and began telling him _____ _____.

e. I remember _____ _____.

f. As night began to cover the earth, I felt _____.

- Find poems about nature and illustrate them. Share them with the class or display them around the room.
- Start a notebook of class poems. Include poems written by students about each legend included in this unit.

LESSON TEN: Biographies

OBJECTIVES:

The students will:

- Present a biography on a Creek Indian mentioned in this unit.
- Have an insight into how people become famous.

VOCABULARY:

- Biography
- Autobiography
- Famous

SUGGESTED ACTIVITIES:

The students may:

- Interview their grandparents and write their biographies.
- Read a biography or autobiography about some early pioneer. Compare in a written report Indian and non-Indian biographies.

LESSON PLANS

Grade Level: *4-6 – Lessons 1-7*
Length of Unit: *2-3 Weeks*
Developed by: *Carolyn Burks, Lois Barber, Zenobia Gallimore*

LESSON ONE: Creek Indian Migration

OBJECTIVES:

The students will:

- Trace the route of the early natives across the Bering Strait.
- List the states with names of Indian origin.
- Enumerate ways in which environment can change or modify one's life style.

VOCABULARY:

- Geography
- Climate
- Glaciers
- Adapt
- Extinct
- Environment
- Ecology
- Native Americans
- Natural Resources
- Continent
- Migrate
- Hemisphere
- Terrain
- Route

DISCUSSION QUESTIONS:

- According to one migration theory, the Creek Indians came to North America from what continent?
- What are three extinct North American animals?
- Why did the animals become extinct?
- What did the Indians use these animals for?
- What tools (hunting, needles, etc.) did the migrants bring with them?

SUGGESTED ACTIVITIES:

The students may:

- Place states with names of Indian origin in their correct location on the United States map. The state's name should be followed by the meaning of the name. Meaning can be found by assigning students to interview Creek Nation or Bureau of Indian Affairs officials.
- Interview a geography teacher about the terrain the Creek Indians must have gone over as they migrated to North America.
- Trace a possible journey of the Indians who migrated from the continent of Asia to North America on a world map.
- Select one area on the Creek Indians' migratory route and write a creative piece about what problems they faced and how they solved them (i.e., crossing a river or traveling through forests).
- Interview a Bureau of Indian Affairs official or

local Creek person about ecology (nature) as practiced by the Creek Indians.

- Choose an animal that is becoming rare. Describe in a written paper what protective measures are needed to keep this animal from becoming extinct. (This activity might require creative writing and imagination if students cannot find any information. The student might imagine, for instance, that their dog or cat is becoming extinct).

LESSON TWO: Creek Indian Heritage and Government

OBJECTIVES:

The students will:

- List tribes and the meaning of their names who lived in the woodland section. Print the tribe's name and its meaning on an outline map of the United States.
- List the tribes of the Muskhogean language family and indicate which of these tribes were part of the Creek Nation.
- Tell how past events are kept alive.
- Describe the organization of the Creek tribal government.
- Name some outstanding Creek personalities of the woodland section.

VOCABULARY:

- Outstanding
- Knowledge
- Confederacy
- Nation
- Officer
- Woodland section of the United States
- Custodians
- Linguistic (stock)
- Heritage
- Consensus

DISCUSSION QUESTIONS:

- What is the name of the Creek's linguistic stock?
- What states or parts of states did the Creeks occupy prior to removal?
- What are two tribal divisions in the Creek Confederacy?
- Why is it important to learn about outstanding Creek Indians?
- Who were the custodians of knowledge in the tribe?
- Why were they important to the tribe?
- How and why was the Creek Confederacy formed?
- What is the role of the chief?
- What persons formed the town council?

SUGGESTED ACTIVITIES:

The students may:

- Interview Indian resource people about the symbol meanings of the Seal of the Muskhogee Nation.
- Visit the Creek Council House in Okmulgee.
- Imagine that they are at a meeting to select one Creek Indian as the Most Outstanding Creek Indian. The student will elect a Creek (Opothle Yahola, Alexander Posey, Pleasant Porter, William McIntosh or Chitto Harjo) and write a speech to persuade the selection committee in charge of picking the Most Outstanding Indian. After the teacher selects the best speech for each Creek named above, the students with the best speech will perform it before the class and the class will act as the selection committee.
- Interview an Indian resource person about the organization of tribal government. (Consensus versus vote)
- Enact a facsimile of the tribal government organization with the teacher as chief. Discuss the problem of another Indian tribe encrouching on the hunting territory. Reach a decision by consensus.

LESSON THREE: Clans

OBJECTIVES:

The students will:

- Tell how the clans originated.
- Name the most important clans of he Creek Tribe.
- Understand the use of clans as a means of developing the social organization of the tribes.

VOCABULARY:

- Intermarry
- Families
- Tabu
- Animals
- Extended
- Surname
- Totem

DISCUSSION QUESTIONS:

- How did the idea of the clans first originate?
- Which clan was used after a couple married?
- What is the purpose of the clans within the tribe?
- Why couldn't Creeks of the same clan marry?

SUGGESTED ACTIVITIES:

The students may:

- Find the names of the clans from the word game and identify the most important ones.
- Make a Creek-style totem pole to indicate clan identity. Interview an Indian resource person about the order of the clans on the totem pole. (Use cardboard cylinders for the totem poles and crayons to decorate with clan symbols.) Discuss how the totem pole reflects the social organization of the tribe.

CLAN

Fifteen clans are in this diagram. They run in all directions -- forward, backward, up, down, and diagonally. The clan names are listed below:

- Bear
- Buzzard
- Fox
- Deer
- Mink
- Rabbit
- Beaver
- Mud Potato
- Snake
- Alligator
- Skunk
- Raccoon
- Wind
- Panther
- Bird

M	L	B	S	B	S	O	A	D	P	B
U	A	U	D	E	E	R	N	U	A	E
D	U	Z	L	A	I	O	K	Z	N	A
P	U	Z	E	R	A	B	B	I	T	V
O	L	A	G	E	F	X	E	S	H	E
T	O	R	B	I	R	D	M	U	E	R
A	E	D	T	S	N	A	K	E	R	O
T	V	X	M	I	N	K	N	U	K	S
O	O	T	W	R	A	C	C	O	O	N
F	A	L	L	I	G	A	T	O	R	C

LESSON FOUR: Daily Life

OBJECTIVES:

The students will:

- List some of the foods common to the Creeks.
- Describe a typical Creek house.
- List some of the traditions and customs of the tribe.

VOCABULARY:

- Customs
- Wigwam
- Abuskey
- Life Style
- Arbor
- Maize
- Hearth
- Stomp Dances
- Traditions
- Tipi
- Fry Bread
- Palisades
- Tortoise Shell
- Rattles
- Emetic

DISCUSSION QUESTIONS:

- What materials did the Creeks use to build their houses?
- What provision was made for the town's poor?

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person on the physical arrangement of a village and the reasons for this arrangement.
- Build a miniature village.
- Compare marriage customs or education approaches of Indians and white man in a written paper.
- Ask an Indian resource person how to make a typical Indian dish. Try the dish on the students' families and report to class.
- Ask an Indian resource person to teach the class an Indian dance. Pick some students to do the music after they make

their own instruments (i.e., pop can with gravel).
- Take a field trip to Indian City at the end of school to watch a powwow. Students could participate if they wanted to.

LESSON FIVE: Creek Family Life

OBJECTIVES:

The students will:
- Identify the duties of each family member.

VOCABULARY:
- Extended Family

QUESTIONS TO ASK:
- Why did the man provide most of the food in a Creek family?
- What were the duties of the children (age 0-5) before learning adult duties.
- Name four duties of a Creek woman.
- Name four duties of a Creek man.
- What kind of behavior was expected of children.
- Discuss Creek family relations and how they compare with the modern white man's family (could compare past and present life styles of Creeks).

SUGGESTED ACTIVITIES:

The students may:
- Diagram Creek family structure and tribal structure. Specify immediate or extended family.
- Write a story about the student himself as a child in a Creek family.
- Pick groups of students to act out the stories for the class.
- Invite Creek person to discuss Creek family life today for the class.

LESSON SIX: Creek Clothing

OBJECTIVES:

The students will:
- Tell how the Creeks used their mutual environment for clothing.
- Tell how weather of the region affected clothing.

VOCABULARY:
- Hides
- Climate
- Tanned
- Buckskin
- Moccasins
- Lightweight
- Liberated
- Assert

SUGGESTED ACTIVITIES:

The students may:
- Insert Column B answers in Column A, according to use of the material or the item. Some Column B answers may be used more than once, and some Column A items may have more than one answer.

COLUMN A			COLUMN B
1.	_____	tanned deer hide	A. buckskin
2.	_____	weather	B. woolen
3.	_____	moccasins	C. traded
4.	_____	bird feathers	D. moccasins
5.	_____	beads	E. clothing
6.	_____	hunting	
7.	_____	shoes	
8.	_____	blankets	
9.	_____	pecans	
10.	_____	buffalo hides	

- After interviewing an Indian resource person, write a play about hunters killing animals.
- Describe the relationship between the Indian husband and wife as compared to modern day white man's marriage relationships. Write a speech to persuade an Indian woman that she should become "liberated" or to urge the white man to assert himself with his wife.
- Interview an Indian resource person about dance clothing (reason for certain colors, feathers, accessories). Draw and color a clothing design themselves. (Use outline drawings from a coloring book about Indians.)
- Unscramble the letters to find the correct word:

1. Tanned deer hide is called:

   _____
   (ciskunbk)

2. Creeks also used

   _____
   (lobauff dishes)

3. The type of clothing was determined by the

   _____
   (reeawth)

4. _____
   (sacocinsm)

   were lightweight so the Indians could run fast.

5. Sometimes they would

   _____
   (erecodat)

   their shoes and put _____ on them. (seabd)

6. Buckskin was used for making

   _____
   (scimscnao)

   as well as _____.
   (tcgnoih)

LESSON SEVEN: Creek Music and Dancing

OBJECTIVES:

The students will:

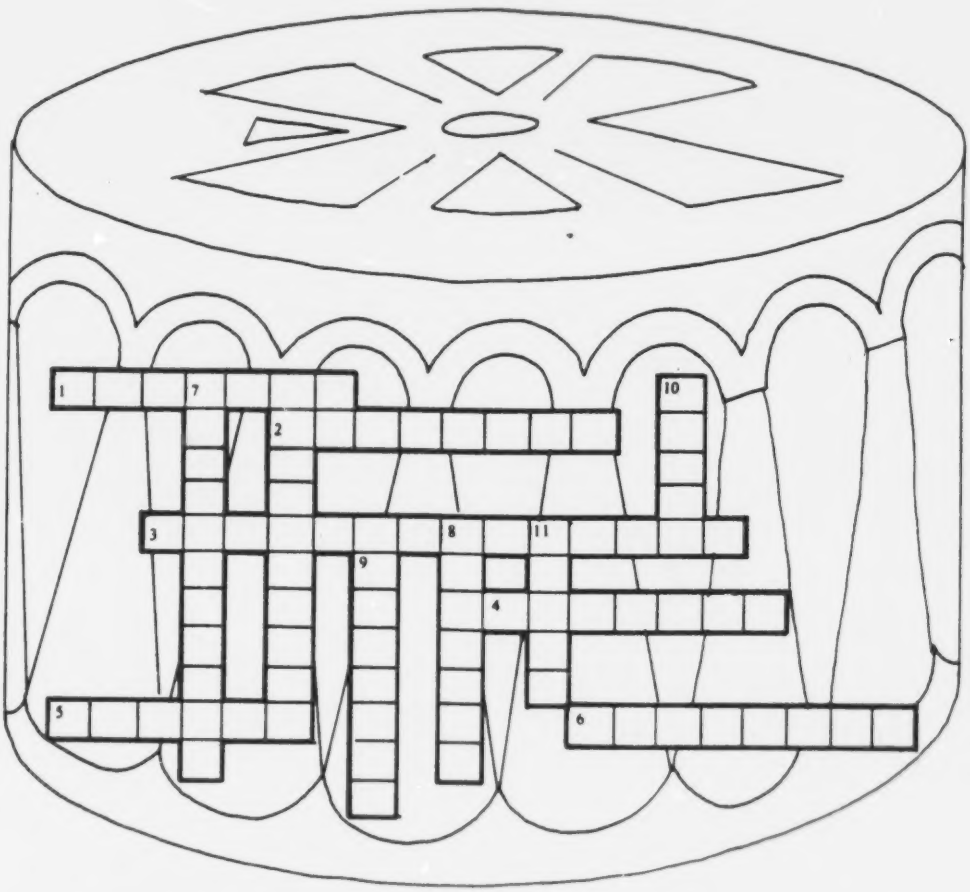
- Identify Creek musical instruments.
- Describe how the instruments were used in Creek ceremonies.
- Perform a dance step.

For most Creeks, music and dancing had a purpose. Unlike early tradition, dancing for entertainment and pleasure came later with the influence of the white man.

SUGGESTED ACTIVITIES:

The students may:

- Fill in the blanks on the exercise for Lesson Six, then complete the crossword puzzle on the following page with the answers.



KEY

Across

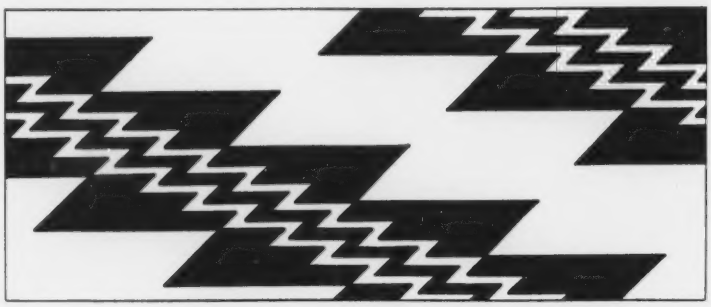
1. Creeks had few (musical) instruments.
2. Rhythm came from drums, rattles, and (clappers).
3. One of the dances was the (Green Corn Dance).
4. A dance where the dancers wear buffalo skins and heads is called the (buffalo) dance.
5. and 6. A few villages used simple (flutes and whistles).

Down

2. Dancing usually accompanied (ceremonies).
7. Drums were the most important (instruments).
8. Beside clappers and drums, (rattles) were used for rhythm.
9. and 10. Creek (music) and (dances)
11. (Drums) were the most important instruments.

Selections from

INDIAN EDUCATION CURRICULUM GUIDELINES (1976)



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223238

PICTURE WRITING

Primary Grades – 1, 2, and 3

OBJECTIVE: Indians used lines to tell their stories in "Picture Writing." Look at the different kinds of lines -- then tell an Indian family "happening" with picture writing.

MATERIALS NEEDED:
pencils
paper (white or colors)

PROCEDURE:

LINES CAN DO MANY THINGS – SUCH AS:

1. MAKE LETTERS

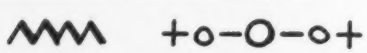
INDIANS

2. BE QUIET AND STILL OR NOISY AND ACTIVE

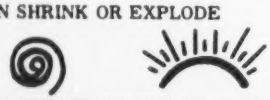
3. BREAK INTO SMALL PIECES OR WANDER AROUND

4. BE SHARP AND MEAN OR SOFT AND CURVED

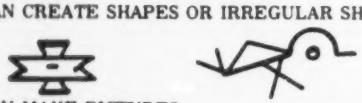
5. IT CAN BE REGULAR AND BORING OR IRREGULAR AND INTERESTING



6. IT CAN SHRINK OR EXPLODE

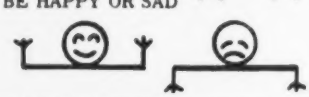


7. IT CAN CREATE SHAPES OR IRREGULAR SHAPES



8. IT CAN MAKE PICTURES

9. IT CAN BE HAPPY OR SAD

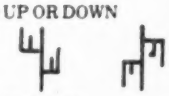


10. IT CAN BE MANY DIFFERENT THINGS – MOUNTAINS – BUILDINGS – PEOPLE

11. OR BE THIN OR FAT

12. SHORT OR LONG

13. IT CAN GO UP OR DOWN



14. OR JUST HAVE FUN

15. OR IT CAN BE DONE IN DIFFERENT COLORS

ART -- FAMILY RELATIONSHIPS

(Yarn Painting --- Grades 1, 2, and 3)

INTRODUCTION: Yarn painting is gluing yarn on cardboard to make scenes or designs. This is an ideal project for studying Indian design.

OBJECTIVES: For a subject -- start with their pets, an Indian family, or a scene with which the children are familiar. Study Indian designs which incorporate these, inventing ways to lay the yarn, so that it makes a smooth (or rough, if desired) finish. Suggesting some interesting texture is the area for originality and creativity.

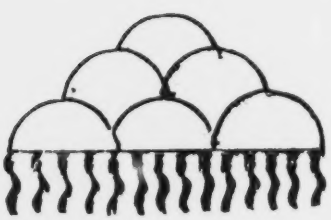
MATERIALS:
cardboard
yarn in different colors
Elmer's glue

PROCEDURE:

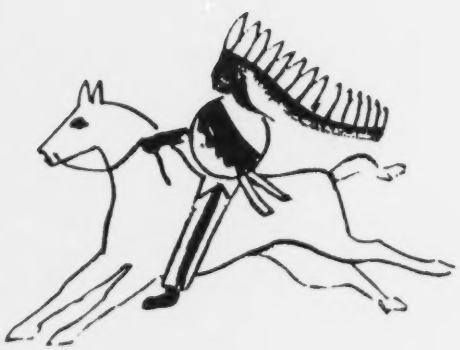
1. Students are encouraged to make original designs of people, animals, or scenes. These are drawn on the cardboard with pencil. Or, they can work out their plan directly with yarn.

2. Elmer's glue is applied over small areas at a time. This is important so that the adhesive does not dry out where the yarn is being applied.

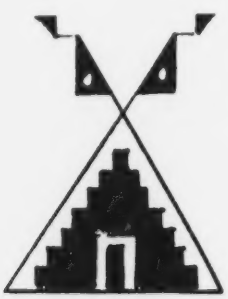
BACKGROUND: For motivation, children are shown a finished sample of Indian designs and the object of the lesson is explained.



RAIN CLOUDS



WARRIOR



TEPEE

INDIAN MASKS

Ceremonial Mask

"Booger" Mask

Buffalo Mask

Spirit Mask

ART -- CULTURAL DIVERSITY AND SIMILARITY

(Paper Mask Making -- Grades 4, 5, and 6)

OBJECTIVES:

1. To provide students with visual illustrations of differences and similarities in Indian and non-Indian cultures, study maps showing the groupings of Indian tribes in different parts of Oklahoma.

2. Learn how Indian tribes are identified; how they differ with each other; how they differ from non-Indian people in Oklahoma today; and the ways in which Indians have the same life style today as other citizens of our State.

Fig. 1

Fig. 2

Fig. 3

Fig. 4

Fig 5

Finished Mask

MATERIALS:

wheat or cooked flour paste
heavy paper towels
newspaper

PROCEDURE:

1. Make a two inch fold lengthwise into three double sheets of newspaper (stacked). Fold the entire paper. (See Figure 1.)

   a. Wrap the fold around the wearer's chin, face and the top of the head. (See Figure 2.)

   b. Overlap the edges and secure with paper strips. (See Figure 3.)

   c. Apply wheat or cooked flour paste.

2. Lay the ring of paper on a flat surface and fill with wadded newspaper. The paper should extend a little beyond the rim, to avoid a sunken face. (See Figure 4.)

   a. A bulging nose or eyes may be made and attached with paper strips. (See Figure 5.)

   b. Hold in shape with large bits of newspaper, applied with paste.

3. Cover entire form with three or four layers of overlapping paper strips (the last one being heavy paper toweling).

BACKGROUND:

Study pictures of Indian ceremonials, or attend powwows, of various Indian tribes. Sketch the masks of the dancers. Pattern your masks after specific masks and learn their meaning.

ART -- CULTURAL DIVERSITY AND SIMILARITY

(Positive-Negative Mask Making -- Grades 4, 5, and 6)

OBJECTIVES:

1. Use the students' environmental experiences as a source of subject matter.
2. Examine students' ideas of Indian culture.
3. Study the Indian's love of nature as expressed in ceremonials.
4. Copy masks used in these dances.

MATERIALS:

blunt pencil
styrofoam wig head
Magic marker

PROCEDURE:

1. Discussion of purpose of positive-negative effects and decorative facial designs.
2. Idea plan. Draw two full head shapes of paper, side by side, for front and back of head.
3. Divide head shapes in half vertically, placing the general shape of the facial features found on a wig head in place -- these may vary depending on the design of the wig head.
4. Work in a positive-negative manner so the areas of design remain even in placement, and accurate. *Example: Eyes and brows on left solid, eyes and brows on right outlines, leave thin white area when outlining.*
5. Transferring to wig head -- use a blunt pencil, pressing lightly, and ruler to divide the head in half vertically.
   a. Large areas of design may be drawn out on paper and cut out and used as a pattern so both halves are alike (this is good if pattern or shape is going to be reapeated in more than one area.
   b. Using a blunt pencil "map out' areas on wig head following same positive-negative pattern (stress accuracy of balanced effect).
   c. Use Magic marker to fill in solid areas of pattern design and to outline white areas. Fill in around the white areas last. (DO NOT put hand on an area where magic marker has just been used. It will smear easily).

BACKGROUND:

See "Background" for Paper Mask Making.

ART -- CULTURAL DIVERSITY AND SIMILARITY

(Papier Mache Figures -- Grades 7, 8, and 9)

OBJECTIVES:

1. To study art history and costume design, a unit can be exciting and "fun" if Indian dress, especially the clothing of the dancers of different tribes, is examined before the project is begun.

2. This project can teach the craft of papier mache, drawing, painting, clothing and history.

MATERIALS:

pencils
white construction paper (12" x 18")
decorative materials from home (ribbons, buttons, fur, yarn, beads, scraps of suede and wool)
acrylic paints
shellac
4" wood cube

PROCEDURE:

1. Each student can make a pencil drawing on 12" x 18" white construction paper of any Indian clothing that interests him/her.

2. Next make a papier mache doll in the position of the drawing (approximately 12" high). These can be painted and shellacked and yarn hair can be pasted on the heads. The dolls can now be dressed in class with materials brought from home (ribbons, buttons, fur, braid, beads, etc.) and shared with each other.

3. These completed dolls can be mounted on a 4" block of wood. The students can then paint their drawing like their finished figure. In this way, the students can copy the designs and colors of the materials used. The paintings can be outlined in ink.

BACKGROUND:

Use books from the school and public libraries showing Indian chiefs or Indian dancers. Study the various clothing to learn the meaning of each type of headdress, jewelry, outfits.

In addition to studying art books, visiting museums, attending cultural festivals and performing art events will provide the student with visual illustrations of differences and similarities in Indian and non-Indian cultures.

By studying the clothing of various cultures, we find that many items are borrowed back and forth until their origin is lost.

Plains Indian women adapted much of their dress from the Civil War era fashions worn by the wives of officers stationed at military posts in the southwest. Today we find some of these being re-adapted by non-Indian designers.

ART -- CULTURAL DIVERSITY AND SIMILARITY

(Plaster Carving and Sculpture -- Grades 7, 8, and 9)

OBJECTIVES:

1. Most middle school (grades 7-9) art students have a strong desire to carve forms, but too often they are afraid of failure. The objectives here are to develop a project where there are no failures and to make the carving process an interesting and stimulating experience.

2. Plaster carving can be a big success, with this method. It looks and sounds so easy that everyone wants to try it. As a result, every student who really tries can turn out excellent and unusual carved pieces.

MATERIAL:

styrofoam cups (various sizes)
sealers (gesso, varnish, or shellac)
tempora or acrylic paints
plaster of paris

PROCEDURE:

1. Styrofoam cups (different sizes) are filled with plaster of paris. When set, the cups are torn away, a conical shape which can be used right side up, upside down, or horizontally. Each student is free to make a choice.

2. The form should dry thoroughly before a sealer is used. This may be accomplished by using gesso, varnish or shellac. Be sure to use sealers that are compatible with the type of paint that you use.

3. Other effects can be achieved with tempera and acrylic polmer paints. Commercial spray paint and finishes also offer further possibilities. Some prefer not to seal and paint but leave the form in its original state.

BACKGROUND:

Now on exhibit in the American Hall of Fame park area at Anadarko are eighteen handsome, sculpted portraits in bronze of Indians noted in American history. The sculptors include famous artists in this country. Unveiling ceremonies of some of these sculpted portraits have been held in different parts of this country with large audiences present: the Black Beaver statue and the Allen Wright bronzes in the state capitol at Oklahoma City; Osceola, in the Seminole Everglade region in Florida; Charles Curtis in the Old Supreme Court Chamber in Washington, D.C.; Alice Brown Davis in the Oklahoma Pavilion, New York World's Fair; Pocahontas, in Old Tower Church, Jamestown, Virginia. Others that were erected are: Tecumseh, Pushmataha, Massassoit, Hiawatha, Keokuk, John Ross and Stand Watie.

Creative ideas can range from free forms to busts of these and other famous Indians. All ingredients for shaping three dimensional forms are present. This material, which is inexpensive for classroom use, gives many challenging and rewarding experiences for the beginning sculpture student.

ART – VALUE CLARIFICATION

(Indian Jewelry Making – High School)

OBJECTIVE:

The different and most unusual designs make the best types of jewelry. Encourage the student to use his/her own ideas and never use the idea of another student to create an outstanding piece of Indian jewelry.

MATERIALS:

Tools

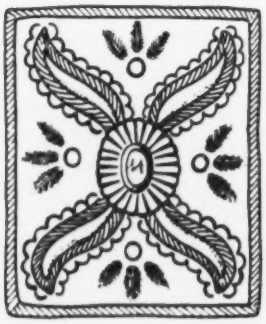
pliers
burnisher
files
ring clamp
hand drill
planishing hammer
copper tongs
patina-liver of sulfer
asbestos coil
bench pen
sandpaper
flux
rawhide mallet
scriber
saw frame & blades
ring sizer
ring mandrel
propane torch
pickle-sperix
charcoal block
solder-silver or gold
steel wool
polish-rouge-tripoli
brush

Metal

Silver tarnishes have to be polished frequently. Copper and brass both have to be coated with a glaze or covering to prevent tarnishing and are best suited for jewelry that is not worn next to the skin.

PROCEDURE:

1. Before starting a piece of jewelry, get an idea of what you want to make and what metal you want to make your jewelry out of. Draw this idea on paper, then trace it on the metal you are going to use.
2. Sitting at a table or counter with a bench pen, string your jewelers saw and begin sawing along the draw lines with a verticle motion of the saw. Always saw straight up and down. Saw until all pieces are cut out for your design.



3. With the heavy file, file away all rough spots, edges, etc. Filing is done on the up stroke, not up and back. Metal has few scratches so file only the edges.
4. If you are making a ring, now is the time to shape it on the ring mandrel. Place the metal over the mandrel and hammer both ends over the sides of the rawhide hammer. Join the two ends together and prepare to solder.
5. Flux, which is white paste, is brushed on the metal on both sides. This keeps the fire from the torch from burning the metal, leaving what is called fire scale. Place 3 or 4 tiny squares of solder to the joint with tweezers on the flux and apply. Light the propane torch and begin heating the metal in a sweeping, figure eight motion until the metal begins to redden, then concentrate heat on joint to be soldered. Solder will ball up then flow into and seal the joint. Flux will bubble and turn white then crystal clear.
6. After soldering, pick up the metal with the copper tongs (tweezers) and drop into the sperix (pickle-solution). This cleans the metal. The metal stays in this solution until all fire residue is removed. With the copper tongs, remove metal from sperix and rinse under cold water and dry with a dry cloth.

7. All file marks are removed with sandpaper and this is used in grades or grits. The coarser grit is used first and, after each grit, the metal is washed with soap and water. After the last grip is used, a light buffing with steel wool is needed, then wash again.

8. The final step is the polishing. If the metal is polished by hand, use small squares of leather or suede with the polish. First use tripoli then rouge and soapy water, between changes of polish. A mirror finish can be achieved.

9. The same procedure is used for all fabricated jewelry except those pieces which are not soldered and in that case omit steps 4, 5, and 6.

10. All pieces of jewelry that have any metal joined to them require steps 4, 5, and 6.

11. Add stones to the metal pieces if they are a part of the design.

BACKGROUND:

In order to provide the students with a program which will supply the basis for forming a "Value Complex" regarding cultural groups, they should be able to study current trends in various art fields. This study should include the art of other ethnic groups as well as Indians -- (attend art shows and explore museums, especially those showing the multicultures of the Southwest).

Study the current popularity and appreciation in the value of Indian paintings and Indian jewelry in particular. The student should form and express an opinion as to the reason for this increase in interest and value in Indian art. What is the social significance in this change in attitudes?

INDIAN SILVERWORK

Because it is widely known, Indian silverwork is usually thought of as an ancient craft. Actually it is one of the most recent to be adopted by tribes in the Southwest.

The first silver ornaments used by the Southwestern Indians were obtained through trade or warfare with the Spanish or other tribes.

In the mid-1800's it was the custom for Mexican smiths from the Rio Grande valley to roam through the plains country producing silver trinkets in exchange for horses. It was from these itinerant craftsmen that the Plains Indians learned the art in the late 1850's.

The squash blossom necklace provides the best example of an adapted item. Generally thought of a typically Indian, its individual parts can be traced to outside sources. The squash blossom is merely an elongated version of the small silver pomegranate once worn by the Spanish men as a trouser and cape ornament. The crescent-shaped pendant, or naja, originally appeared suspended form the center portion of the silver mounted bridle. This decoration came to the New World via Europe after the Spaniards borrowed it from the Moors of North Africa.

ART -- VALUE CLARIFICATION

(Distinguished Indian Heroes and Heroines)

OBJECTIVES:

1. Students will learn about several of the outstanding Indian heroes and heroines who have made and continue to make significant contributions to the lives of their people and to the nation.

2. This study will provide inspiration for today's young men and women who, emerging as leaders of the future, will continue unbroken the ancient tradition of the people's dignity and pride.

3. Students will express their knowledge of the lesson by preparing a detailed drawing in mural form.

MATERIALS:

roll of wide paper or large poster board
Magic markers or paints
press-on letters

PROCEDURE:

1. Following research, each student presents his/her ideas in a large picture that may be used in its own right elsewhere.

2. Measure and cut paper to fit wall space.

3. Mount so the work may be viewed at a distance as it progresses.

4. Mix paints, considering the colors of the room where it will be used, background paper, and subject matter.

5. Decide on a title; select lettering, if needed.

6. Each child contributes to the mural what she/he enjoys most and does well.

BACKGROUND AND RESOURCES:

Students can pick a hero-heroine and draw their story, or they can work in groups, drawing murals of their hero-heroine of Indian descent. There are many from which to select. Three of the four portraits by Charles Banks Wilson in our state capitol share Indian ancestory.

In the art of dance, one national critic declared that Oklahoma has unquestioned leadership among the states. Five of the major names in ballet are from Oklahoma and are of Indian descent -- Yvonne Chouteau, Maria Tallchief, Marjorie Tallchief, Rosella Hightower, and Moscelyne Larkin. The University of Oklahoma is one of the few universities in the nation offering a degree in ballet.

JIM THORPE *SEQUOYAH* *WILL ROGERS*

Sequoyah, Will Rogers, and Jim Thorpe -- all of Indian descent -- are included in the four large portraits by Charles Banks Wilson in our state capitol building.

Sequoyah and Will Rogers also represent Oklahoma in the Hall of Statuary in the Nation's Capitol.

LANGUAGE ARTS

(Indian Oral Traditions I -- Grades K-4)

OBJECTIVES:

At the end of the lesson the student will express the desire to hear more stories told by "Little Deer."

MATERIALS:

Cherokee Animal Tales, by James Mooney, edited by George F. Scheer. Illustrated by Robert Frankenburg. New York: Holiday House, Inc., 1968. (The story is complete on the lesson plan, but the students may wish to see the book. It may also be advisable to have "Little Deer" read from the book to promote reading interest.)

puppet (made as follows)

1. Dye sock brown.
2. Cut off toe of sock (about 3 inches).
3. Gather sock and tie securely to form head.
4. Use paper for stuffing of head.
5. Gather sock just below the ball of paper to form neck.
6. Cut toe in half and stitch each piece to form arms.
7. Cut holes in sides of sock and attach arms.
8. Sew yarn to head to make hair and braid it.
9. Make loin cloth from strip of felt joined together with yarn. (Be sure to leave it large enough so the hand will fit into it.)
10. Draw facial features with magic marker.
11. Low table (for use in telling the story).
12. Supplies for making puppet:

Sock	Brown dye
Brown or black yarn	Felt for loin cloth
Thread	Needles
Scissors	Magic marker
Scraps of paper for stuffing	

PROCEDURE:

1. Gather students together on the floor.
2. Introduce the puppet, "Little Deer," to the students.
3. Using a low table or a puppet theater, let "Little Deer" tell the story (or read the story if the book is available).
4. Tell the story.
5. Evaluate the class.

Word Definition: Council. Explain how a council is similar to a group discussion. It is also the name of the governing body of a tribe.

BACKGROUND:

Explain to the students how Indian stories were passed from one generation to another. Help the students to imagine old men sitting around the campfire with young Indian braves seated at their feet listening to the stories from long ago. Let the students imagine that "Little Deer" was one of the young braves seated around that campfire. Now "Little Deer" tells the stories he was told.

THE FIRST FIRE

In the beginning there was no fire. The world was cold, until the Thunders who lived above sent their lightning and put fire into the bottom of a hollow sycamore tree which grew on an island. The animals knew the fire was there, because they could see the smoke coming out at the top of the tree, and they wanted it to warm themselves. But they could not get to it because of the water. So they held a council to decide what to do. This was a long time ago.

Every animal that could fly or swim was eager to go after the fire. The Raven offered to go and, because he was so large and strong, all the others thought he could do the work. So he was sent first. He flew high and far across the water and alighted on the sycamore tree. But while he was wondering what to do, the heat scorched all his feathers black, and he was frightened and came back without the fire.

The little Screech Owl volunteered to go and reached the island safely. But while he was looking down into the hollow tree, a blast of hot air came up and nearly burned out his eyes. He flew home as best he could, but it was a long time before he could see well. And his eyes are red to this day.

The animals held another council, for still there was no fire and the world was cold. But birds, snakes and four-footed animals all had some excuse for not going. They were all afraid to venture near the burning sycamore tree. But the Water Spider at last said she would go. She was not the water spider that looks like a mosquito but the other one with black downy hair and red stripes on her body.

She can run on top of the water or dive to the bottom. She would have no trouble getting to the island. But how could she bring back the fire?

"I'll manage that," said the Water Spider. Whereupon she spun a thread from her body and wove it into a bowl which she fastened to her back. Then she crossed to the island and went through the grass to where the fire was still burning. She put one little coal of fire into her bowl and came back with it. Ever since we have had fire, and the Water Spider still keeps her bowl.

Encourage students to think of similar stories to tell the class. Help the students to find books and materials of Indian related literature. Observe the interest of the student in the story and his desire to hear more.

LANGUAGE ARTS

(Indian Oral Traditions II -- Grades K-4)

OBJECTIVES: The student will construct his/her own sock puppet and give an appropriate name.

MATERIALS: Use directions for puppet from Indian Oral Traditions I. Supplies for making puppet are the same as from Indian Oral Traditions I. Be sure to have one sock for each student.

PROCEDURE: With the assistance of the art or classroom teacher, help the student make his/her own puppet. Let the student use his/her own imagination in decorating the puppet.

EVALUATION: This lesson may be evaluated by observing the participation of the student.

LANGUAGE ARTS

(Indian Oral Traditions III -- Grades K-4)

OBJECTIVES: At the end of the lesson the student will express continued interest in Indian stories by selecting Indian related reading material for free reading.

MATERIALS: Puppet (from Indian Oral Traditions I)

Cherokee Animal Tales by James Mooney (from Indian Oral Traditions I)

PROCEDURE:

1. Briefly introduce "Little Deer."
2. Read or tell the story "How the Deer Got His Horns."
3. Help the student select Indian-related reading material.

BACKGROUND:

HOW THE DEER GOT HIS HORNS

In the beginning, the Deer had no horns. His head was smooth, just like the doe's. He was a great runner. The Rabbit was a great jumper and the animals were all curious to know which could go farther in the same time. The animals talked about it a good deal. At last, they arranged a contest between the Deer and the Rabbit and made a nice pair of antlers as a prize for the winner. The Deer and the Rabbit were to start together from one side of a thicket, go through it, then turn and come back. The one who came out first was to get the horns.

On the day chosen for the match, all the animals were there. The antlers were laid on the ground at the edge of the thicket to mark the starting point. While everybody was admiring the horns, the Rabbit said, "I don't know this part of the country. I want to take a look through the bushes where I am going to run."

The animals thought that was all right. So the

Rabbit went into the thicket. But he was gone so long that, at last, the animals suspected he must be up to one of his tricks. They sent a messenger to look for him. The messenger found him, away in the middle of the thicket, gnawing down the bushes and pulling them away until he had a road cleared nearly to the other side.

The messenger turned around quietly and came back and told the other animals. When the Rabbit came out of the thicket, they accused him of cheating. He denied it, until they went into the thicket and found the cleared road. They agreed that such a trickster had no right to enter the race at all. So they gave the horns to the Deer, who was named the best runner, and he has worn them ever since. They told the Rabbit that, as he was so fond of cutting down bushes, he might thereafter do that for a living -- and so he does to this day.

EVALUATION: No evaluation is required for this lesson. The teacher may help students with reading selection.

LANGUAGE ARTS

(Indian Oral Traditions IV -- Grades K-4)

OBJECTIVE: The student will create or select an Indian animal story to tell his classmates, using the puppet made in Indian Oral Traditions I.

MATERIALS: Provide any material and equipment the student may need to present his story.

PROCEDURE:

1. Let the student take his turn presenting his puppet Indian story.
2. Have the student write his own puppet story, bring one from home, or select one from James Mooney's book.

EVALUATION: Observe the participation of the individual student.

MATHEMATICS

(Apache Children's Games of Jackstones -- Grades 1, 2, and 3)

INTRODUCTION:

Many Indian games are the antecedents of popular games of non-Indian cultures. A great number of these games are mathematical in nature, especially the rules for scoring. Participation in these games by both Indian and non-Indian children can serve the two-fold purpose of acquainting the children with aspects of Indian cultures and serving motivational and recreational purposes in elementary mathematics.

OBJECTIVE:

After participating in the game of "Jackstones," the student will be able to compare the rules and procedures of the game with those of the contemporary game of "jacks."

PROCEDURE:

Four to five girls, seven to fourteen years of age, play together. Several variations of the game are possible. Successful completion of a sequence is scored as one point with the game completed when a player scores five points.

1. Four stones are juggled while the player walks from one mark to another approximately ten feet apart.

2. The player attempts to pick up four stones successively with one hand and put them on the back of the other while a fifth stone is repeatedly thrown into the air and caught.

3. The player "cups" one hand and attempts to place the stones one by one into the cup while repeatedly tossing and catching the fifth stone.

MATERIALS:

five small, smooth stones
set of "jacks"

EVALUATION:

The students can compare the rules and procedures for the game with those of the contemporary game of "jacks." For comparative purposes, students could participate in those steps of the game of "jacks" which are similar.

MATHEMATICS

(Comanche Game of Button -- Grades 4, 5, and 6)

OBJECTIVE: After participating in the game of "button," the student will be able to compare the basic principles of organization and the rules for scoring with the similar non-Indian parlor games.

PROCEDURES: Divide the class into two equal groups aligned parallel to each other approximately six feet apart. Place 21 counters made of small sticks between the two groups. Provide background music so that players may move in time to the rhythm. The player with the button makes various motions in time with the music to try to conceal which hand is holding the button from an opponent. Then the player thrusts out both hands in a closed position. If the opponent guesses the correct hand, he takes a counter for the group, if not the other group takes a counter. The button is passed to a member of the group which received the counter. The game is played until one group has all the counters.

MATERIALS: small sticks for counters
a large button

EVALUATION: The students can compare the rules of organization and scoring with those of similar non-Indian parlor games.

MATHEMATICS

Number Four in Cheyenne Ceremonial Rites -- Grades 7, 8, and 9)

OBJECTIVE: The students will be able to relate incidents of the use of the number four in Cheyenne Indian Ceremonial Rites and compare these with the significance of the number in similar situations in non-Indian cultures.

PROCEDURES: Many ceremonial rites were held in the medicine lodge by the Cheyennes. The true significance of the number four in these rites is probably lost in antiquity; however, comparisons are possible with the use of the number in non-Indian cultures. Students can read accounts of the midsummer ceremony of the Cheyennes which is commonly called Medicine Lodge and find many examples of the ceremonial use of the number four for comparative purposes.

MATERIALS: Copies of descriptive accounts of the Medicine Lodge ceremony

(A source is in the book, *The Cheyenne Indians, Their History and Ways of Life* by George Bird Grinnell, published by Cooper Square Publishers Incorporated, New York, New York 1962.)

EVALUATION: Students can be evaluated on the number and nature of comparisons that are established.

MUSIC

(Indian Songs -- Grades K-6)

INTRODUCTION: This lesson is designed for use by the teacher in the self-contained classroom and for use by the music teacher in the elementary school. This lesson can easily be incorporated into a unit of study on the American Indians by the classroom teacher or it can be used by the music teacher when doing interdisciplinary team teaching.

OBJECTIVE:

1. The student will recall three subjects Indians like to sing songs about.
2. The student will sing two verses of an Indian chant using the correct words without prompting.
3. The student will demonstrate the proper corresponding rhythm of Indian chant by hopping and jumping to the beat of the chant.

MATERIALS: There are no specific materials needed to conduct this lesson. However, if the teacher so desires, drums and shakers can easily be made by students to be used when singing the chant.

A drum can be easily constructed by taking a two or three pound coffee can and stretching a portion of an innertube over the open end of the can and securing it very tightly. Shakers can be made by placing small gravel in a tin soft drink can and taping the holes closed.

PROCEDURES:

A review of the culture of the American Indian should be made paying special attention to the area related to the important tribal occasions and celebrations which were generally accompanied by song and dance.

If the teacher planned to utilize the drums and shakers in teaching this lesson, she could follow the review of the American Indian culture with a project of making drums and shakers. They could be made in an art class and painted with Indian designs or they could be made in the self-contained classroom as a special project.

Once the students have studied the cultural aspects of traditional Indian songs, it would enhance further understanding of the Indian culture to give the background of the rabbit song and the horse riding song before they are taught to the students.

The rabbit song can be introduced by explaining that it had a meaning of happiness and security. All Indian children, through the teachings of their parents and through the observation of animals in the wilderness had learned to respect and to understand animals. One interpretation of the rabbit song is that it tells a story of a rabbit who lives in the forest. This little rabbit enjoys hopping and playing with friends without fear of the wolf or hunter because his parents are near by to warn him of danger and because he has keen hearing and can tell when danger is approaching.

The Indian children learn to use the Indian sign for rabbit, which is holding two fingers up behind each ear. This sign is used by the children during the song as they hop and mimic a rabbit while they sing the rabbit song.

The rabbit song has two stanzas which can be repeated as many times as desired.

To begin the teaching process, a copy of the rabbit song should be given to each student. The teacher should go through the song first to demonstrate the musical notes of the chant. It is easier for students to learn an Indian chant when they can see the words and hear the music simultaneously.

Once the students have listened to the chant, the students and teacher can go through the chant together to get the proper rhythm and tempo. Once the students have learned the chant, it is

possible to arrange the class so the following group arrangements may occur.

One group of students can play the drums, one group can sing and one group can dance to the chant. The dance is a simple rabbit hop to the rhythm of the chant, each dancer will use the Indian sign for rabbit while dancing. The addition of shakers can be made at the discretion of the teacher. Once the chant is learned and the students develop the skill of dancing to the rhythm of the chant, listening skills can be improved by a complete pause after each stanza. If the students are doing the rabbit dance, they should freeze completely during the pause. This creates a game type atmosphere which the students will find most enjoyable. (See Rabbit Dance Song.)

There is a considerable amount of documentation in American history as to the great horsemanship and outstanding riding feats of the American Indian. The American Indian placed a high priority upon the skill of horsemanship and because of this priority the Indian child learned to ride at a very early age.

Once the Indian child had learned to ride, he was taught to sing the horse riding song. The meaning expressed in this song indicated that the rider was the master of his horse and that the rider enjoyed riding the horse to the hunting grounds on long trips and when need be, to fight his enemies. This song was generally sung by Indians, both adult and child, as they were riding their horses.

In the process of implementing this song, the drums and shakers may be utilized by the students in this activity. The students may be divided into groups according to the objectives established by the teacher.

Introduction of the Riding Song should be in written form and the teacher should demonstrate the musical notes of the chant. As mentioned previously, it is easier for students to learn an Indian chant when they can see the words and hear the music simultaneously.

The same procedures for learning this chant may be followed as was followed in the rabbit song.

In teaching the horse riding dance to accompany the song, the teacher has the option to adjust the dance according to the space available. The students may either stand in one general area and move up and down in a bouncing motion as if they were riding a horse, or they may lope in a circle as if they were riding a horse. The student will pretend to be holding the reins of the horse while they dance. All movement should be to the tempo and rhythm of the chant.

The tempo of this song may be changed. The faster the horse is going, the faster the tempo of the chant.

BACKGROUND:

Indian people have always sung about events and things they related to, just as non-Indians sing about events and things they relate to today. The American Indians have songs about love, death, war, peace, the important animals in their lives, the weather, going on trips, getting married and many other subjects.

In some tribes, the older people had a song that they would sing related to growing old. This song told that they were happy to be alive and was usually sung in the morning.

In other tribes, the Indians would sing about the staple crops that they wanted to plant and harvest. Other tribes had songs about the buffalo which provided food, clothing and shelter.

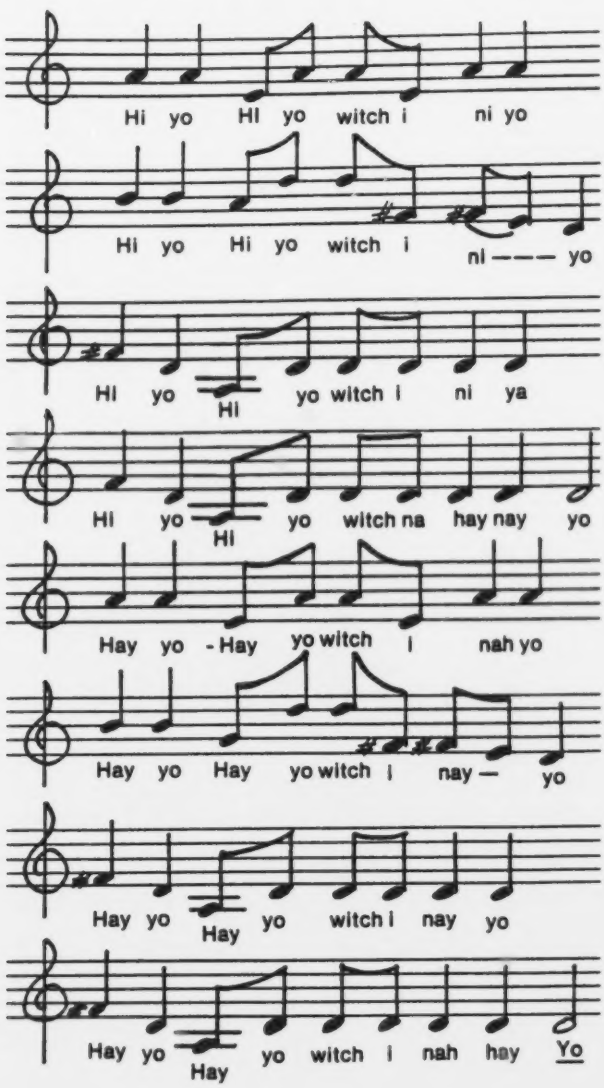
In some areas of the United States, the weather was the determining factor of life and death for some tribes just as growing crops and hunting animals was for other tribes. In these areas there were songs about wind, rain, and extremely cold or hot weather.

Generally, with most tribes, the songs are in the form of a chant. The words of these chants do not have a specific meaning. The meaning is in the song as a whole.

The songs of a tribe were preserved just as the history of tribes were preserved. They were passed from generation to generation by way of mouth. Indian songs were taught by father to son. Often the first songs taught to young children were songs about the things Indian children liked or things they liked to do. As the Indian children grew older, they were exposed to varied songs for specific occasions and for specific emotions.

Often when an Indian tribe had an occasion to celebrate some event the Indian children would move away from the adults to sing and dance songs of their own. The Rabbit Dance Song and the Riding Song were very popular with young Indian boys and girls.

RABBIT DANCE SONG

Arranged by JoEllen Crow

Hi yo Hi yo witch i ni yo
Hi yo Hi yo witch i ni — — — yo
Hi yo Hi yo witch i ni ya
Hi yo Hi yo witch na hay nay yo
Hay yo - Hay yo witch i nah yo
Hay yo Hay yo witch i nay — yo
Hay yo Hay yo witch i nay yo
Hay yo Hay yo witch i nah hay Yo

RIDING SONG

Arranged by JoEllen Crow

Who———————— yah hay nay yo

3

Oh way ya hay nay yo

3

ah way ya hay nay yo

Yo ho we yi yo ho we yi yo ho we yi yo

we yah hay nay yo we yah hay nay yo

3 3

Oh way ya hay nay yo Oh way YA hay nay yo

Yo--ho we yah yo Ho we yah yo Ho we yah YO

PHYSICAL EDUCATION

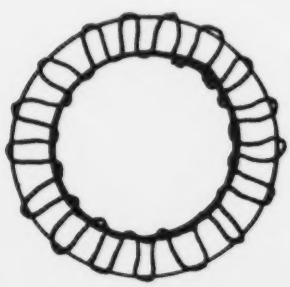
(Buffalo Hunt -- Grades K-12)

OBJECTIVES:

1. To throw the blunted spear through the inner ring of the rolling hoop one out of five attempts from a distance of ten feet.
2. To demonstrate an understanding of the basic purpose of Indian games by describing at least one Indian game and explaining the cultural purpose of the game.

MATERIALS NEEDED:

1. Two spears with blunted ends whose length and weight will depend on the age of the children throwing the blunted spear.
2. A hoop with approximately a 20' diameter which has an inner hoop of approximately 10' in diameter. The hoop can be made in class to add more to the study of Indian heritage. The use of leather strips and green tree branches make materials very accessible.



PROCEDURES:

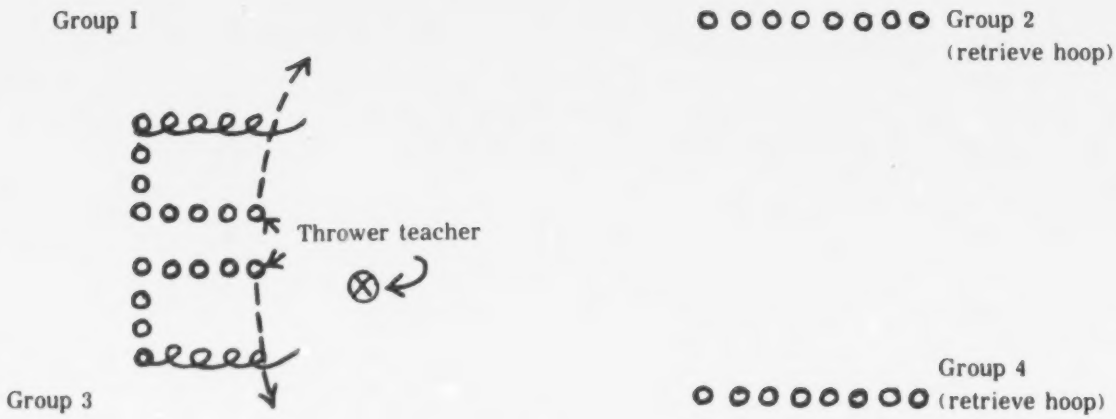
The teacher should introduce the background of Indian games and in particular the background of the Buffalo Hunt game before going into the playing procedures. Once the children have been exposed to the background of why Indian children play the games they do, it will make the association of the game to Indian heritage more meaningful.

The teacher can divide the class into four groups of students. Boys and girls should be equalized in number among the four groups. Groups one and two will be on one team and groups three and four on the other team.

The playing area can either be the outside playground or the gymnasium. The space should allow the two teams space to set up so that the rolling of the hoops and the throwing of the blunted spears does not endanger any student.

By placing the students who are throwing in back to back positions, greater safety may be achieved. The students who are rolling the hoop are in a position to always be out of the target area. (See illustration at the top of the next page for placement of groups.)

The first person in group one will be the thrower, the last person in the group will be the individual that rolls the hoop parallel with the thrower so he/she may have the opportunity to throw at the target from a right angle. The thrower after throwing goes to the end of the line of group two. Everyone in group one advances one position. The first person in group two retrieves the hoop and goes to the end of line one to become the roller of the hoop. This process is followed by both teams until each player has had the



opportunity to throw the spear one or two times, which is predetermined before the game.

The teacher places him/herself in the center of the area between the two teams and between the groups so she/he may judge when the spear goes through the inner ring of the hoop. If the spear goes through the inner ring, that team gets one point. The team with the largest number of points when the game is completed will be the winner.

Once the older children have developed the skill of throwing the spear, they may want to attempt throwing at the target while they are running parallel to the rolling target.

BACKGROUND:

The games that Indian children were taught always had a purpose. Although the games were fun to play and provided the physical activity to develop their motor skills, there was a certain degree of seriousness involved in all games.

Many games were designed to teach the children hunting skills, such as throwing spears, shooting bows and arrows, or the games were designed to develop courage and competitive attitudes. These skill areas and attitudes were a necessity for young Indian boys and girls to acquire if they were going to protect their homes from warring tribes and were going to provide food for their families.

READING

(Grades K-12)

OBJECTIVES:

1. To acquaint the students with the culture of the American Indian.
2. To trace the development of Indian communication from symbols and sign language to the alphabet developed by Sequoya.

MATERIALS NEEDED: A wide range of reference books.

Books about Indians on many levels of readability

PROCEDURES:

Introduce the unit through a visitor. If possible, invite a person who will dress in authentic Indian clothing and be able to present interesting information about Indian customs. If Indian children are in the classroom they may be helpful in securing someone or contributing information.

Next, provide a wide range of reading material concerning the American Indian. Keep in mind each student's reading ability and assist him in the selection of material he can handle.

Instruct the students to browse through the material, keeping a list of areas that may be covered in the study. After the browsing period, supervise a classroom discussion of the areas students have discovered. Each student may choose the area which interests him most. Form committees to work together in researching each area.

After subject areas are assigned, the students may return to the reading materials for concentrated study. The committees may prepare booklets which will contain information about their subjects, drawings they have made, and any other materials they have accumulated.

If the teacher has an aide or parent volunteers the booklets may be bound. The teacher in a large classroom may find this too time-consuming to attempt alone, unless students are capable of directing themselves.

When all the booklets are completed, there may be a sharing period. Each committee may appoint a representative to tell the class about the area researched. Booklets may be shared with the class and eventually donated to the library or placed together in the classroom for future reference.

Possible areas of research may include family life, food, clothing, the Indian and the buffalo, medicine men, Pueblo Indians, jewelry, language, Indian art, Indian tribes, religion, education, transportation, hunting and fishing, tools and weapons, tribal life, poetry and music, and folklore.

To trace the development of Indian communication through sign language and symbols to the use of the alphabet, familiarize the students with examples of each. Place a daily message in sign language on the board or on a worksheet for the student to decipher. Ask students to communicate with sign language. Students may write messages with Indian symbols. Many published materials have worksheets based on these symbols.

Other interesting projects related to the study may include any of the following projects:

1. Learning Indian dances.
2. Constructing miniature Indian villages.
3. Designing and making Indian jewelry or other objects d'art.
4. Cooking authentic Indian dishes.
5. Reading biographies of famous Indians.

Climax the study with an assembly program to be written and produced by the class. It may be a panoramic view of the entire history of the American Indian or a glimpse into the way of life of the early Indian.

EVALUATION:

1. Did the student's work indicate careful research of his subject or careless, superficial reading?
2. Did the student exhibit enthusiasm for his project or lack of interest?
3. Does the student seem to have more tolerance of other cultures as a result of the study?

SEQUOYAH

Sequoyah is the only man known in history to have invented and perfected an entire syllabary. He accomplished in twelve years that which developed gradually over centuries among the Egyptians, Phoenicians and Greeks. Born during the 1770's near Fort Loudon, Tennessee of mixed-blood parentage (one-half Cherokee), he had no schooling nor could he read, write or speak English. Sequoyah, whose England name was George Guess (Gist), submitted his syllabary to a public test among the leading men of the Cherokee Nation and was awarded a medal of honor by the Cherokee government in 1825 in recognition of his great achievement. He was an influential statesman among the western Cherokees in Arkansas and one of their delegation to Washington in 1828.

When the Cherokee Nation was established in the West in 1839, education and the dissemination of knowledge through the printed word, made possible by Sequoyah's invention, were re-established and flourished among the Cherokees. This work formed the background for civilization and culture throughout the Indian Territory, and became one of the foundation stones for the state of Oklahoma. His cabin near Sallisaw has been preserved by the Oklahoma Historical Society as an historic site.

SCIENCE

(Will it Dye? -- Grades 1-6)

INTRODUCTION:

The nature of science is to observe and investigate in order to determine patterns. The powers of observation of the American Indian were extremely acute whether the observation related to natural phenomena or to human nature. The solution to the Indians' survival problems often rested in his ability to observe and ascertain patterns. Any type problem which requires the student to observe and keep records is an acceptable science activity. The sample lessons which follow are only two examples of investigations which relate to traditional Indian culture.

OBJECTIVES:

1. To develop the students' ability to conduct investigation.
2. To develop the students' ability to record any data.
3. To learn methods used by the Indians to dye fabrics.

MATERIALS:

1. 10 cm square pieces of white cotton cloth (pieces cut from old bed sheets are excellent).
2. Several milk cartons for mixing the dye and dying the cloth
3. Berries, bark, leaves and flowers for making dye.
4. Wooden dowel for crushing materials.

PROCEDURE:

Many natural materials when crushed and soaked in water can be used to dye fabric. This method was used and is still used in some cases by Indians today.

Allow the students to crush a natural material in a milk carton and then add a small amount of water. Allow the square of cotton cloth to soak in the mixture to see what color is obtained. Students should also carefully record the type material used and the amount along with a description of the color obtained.

After the squares have been dyed and have dried, have the students hand wash them in a mild detergent to determine if the color is fast.

BACKGROUND INFORMATION:

Almost any natural material will produce some color. Poke berries and black berries will produce colors ranging from red through violet. Green leaves will produce green colors and best results are often obtained when the leaves are crushed in rubbing alcohol. Flower petals will produce a wide variety of colors.

After the students have used natural materials to dye cloth, they might like to try making paint. Try making a paste of the crushed materials and lard. The resulting paint can be used for painting pictures.

Don't overlook rocks and clay as a source of natural colors.

SCIENCE

(It Sounds Fishy -- Grades 1-6)

OBJECTIVES:

1. To help students learn about plant growth.
2. To demonstrate the value of organic material as plant fertilizer.

MATERIALS:

seed corn
10 milk cartons half full of river sand
5 dead fish, 2-3 inches long

PROCEDURES:

Plant 4-5 seed corn in each of five of the containers of river sand. In the other five containers, fill about 1/4 full of sand and add one dead fish and then add some more sand until the container is 1/2 full of sand. Plant 4-5 seed corn in each of these containers. Water all 10 containers lightly and set in a warm place (sunlight is not needed until the plants germinate).

Have the students keep a record of the time required for germination of each plant. After plants have germinated, take out all but one plant in each carton. Measure the growth of all plants at two-day intervals and make a graph of the growth for each.

Have the students predict the growth patterns of each plant.

If you would like to carry the activity further, the Soil Conservation Service or County Agent has information on plant nutrients and soil testing.

BACKGROUND:

The river sand required for this investigation can be obtained from a lumber yard. Obtaining the fish can be a weekend project for your students.

Many students have worked in home gardens and flower beds and will quite rapidly predict different growth rates for the corn. Try to help students understand that the process of decay provides nutrients for the plant to use in growth.

Be sure that after germination, all plants get equal amounts of sunlight and water.

As corn was a staple food of many tribes, you might like to combine this activity with a lesson about the Indians' use of corn and the importance of corn in the Indian culture.

SCIENCE

(Religion and Medicine -- Grades 5 and 6)

OBJECTIVES:

1. The student will become familiar with the religious aspects of the Choctaw people.
2. The student will be able to describe some of the medicine practices of the Choctaw people and how it influences their lives today.

PROCEDURES:

1. Present the background information to the class.
2. Give the evaluation and have a discussion time.
3. Have the students bring some of the items used from the environment by the medicine man.

BACKGROUND INFORMATION:

The Choctaws anciently regarded the sun as a deity for several reasons: (1) To the sun was ascribed the power of life and death. He was represented as looking down upon the earth, and as long as he kept his flaming eye fixed on anyone, that person was safe, but as soon as he turned away his eye, the individual died. To the sun, also they attributed their success in war.
(2) In ancient times, fire, as the most striking representation of the sun, was considered as possessing intelligence, and as acting in concert with the sun. The fire and sun were supposed to have constant communication with each other and the fire acted the part of an informant to the sun. And it was an ancient saying of theirs, that if one did anything wrong in the presence of the fire, the fire would tell the sun of it before the offender could go any distance at all.

The Choctaws had no idea of a being purely spiritual. They conceived that the *Ishtahullo chito* possessed human shape, and, in speaking of him often called him "the Man Above." His dwelling place is regarded as being somewhere on high. The representation of the Choctaw was, that when the Creator had made the earth and its inhabitants (the red people) and had given them their civil regulations, he returned to his place above, and they saw and heard nothing more of him.

The philosophy of the ancient Indian taught him to concentrate upon the spirit land and to believe that the influences which surrounded him in Nature -- above, beneath, around -- were sent directly by the spirits -- the good and the bad -- who were continually at war with each other over him, the good directing all things for his prosperity and happiness, the bad directing all things against his prosperity and happiness. He knew that within himself he could do nothing as he was utterly helpless in the mighty contest that was waged over him by the good and bad spirits.

Therefore, all things in nature, as a natural consequence, indicated to him the presence of the spirits, both good and bad, as each made know their immediate nearness through both animate and inanimate nature. The sighing of the winds, the flight of the birds, the howl of the lone wolf, the midnight hoot of the owl, and all other sounds heard throughout his forests both by day and night had most potent significations for him. He governed all his actions and never went upon any enterprise before consulting the signs and omens and acting in conformity thereto. If the medicine was good, he undertook his journey; if bad, he remained at home, and no argument could induce him to change his mind.

The Soul and Ghosts

The Choctaws believe that the *shilup* or soul survives the body remaining for a time near the spot where the body was buried. After that, they say, it goes away. They do not know where it goes, nor do they appear to be interested.

In ancient times, they believed in a happy, paradisiacal in which the season was always spring time, people were always young and handsome, and activities were always joyful. This "land of ghosts" did not have to be deserved, however.

Everyone went there except murderers. Death was regarded as a transition period; the mortal shed his earthly existence much as a snake sheds its skin.

Nearby, within sight of this paradise, was the place to which the ghosts of murderers went. They could see their former associates enjoying themselves in the adjoining land, and the murderers were made miserable by comparing their lots with those of people who had committed no such crimes.

Every man has two souls -- *shilombish*, or outside shadow, which always follows him; and *shilip*, or inside soul, which goes to the land of ghosts.

The *shilombish* supposedly remained on earth and wandered restlessly about the area the body had formerly occupied. Often, by its pitiful moans, it frightened survivors. It was this shadow, too that had the ability to take on the shape of a fox or an owl. For that reason, the ancient Choctaw feared these animals.

However, they said, it was possible to tell the real animal from a *shilombish* by listening carefully. When a bonafide owl screeches, or a fox barks, another animal of that kind will answer it. If the sound is made by a ghost assuming that animal form there is no answer. Ancient Choctaws had many fears of ghosts and assumed that to see the ghost of a departed one was a sure sign of death. A sick person seeing a ghost would despair of getting well, and his doctor would cease to treat him, realizing that his efforts would be useless. Even dreaming of seeing a ghost was an omen of sickness and death, and caused much worry among people having such dreams.

Medicine

The Choctaws had several classes of dignitaries among them. Some of them were held in the highest reverence: The Medicine Man (or Prophet), the Rain Maker, and the Doctor. The doctors made use of herbs and roots in various forms, applied and given in different modes for emetics, cathartics, sweats, wounds, and sores. They also made use of cold baths, scarification, supping, and blistering by means of burning punk. Some used enchantment, while others practiced by magic, purporting to have learned the art of healing . . . by special revelation. Choctaws now refer to these distinguished persons as "*Alikchi*," or doctors, and do not use the term medicine man.

The medicine men were familiar with several plants which were used for cures for common diseases. For example, most knew a sure cure for the bite of the rattlesnake. A plant called "Rattlesnake Master" was used in making a poultice which was applied to the snakebite. The patient also chewed the root.

Rattlesnake grease was used for rheumatism. Indian women swallowed a concoction of rattlesnake rattles in the belief that it would help them through childbirth without pain.

Counterirritants were used as a remedy for severe pains in the stomach or for rheumatic pains. Above the seat of pain, they pressed a piece of cotton or similar substance into the flesh. This was about the size of a small pea and was burned in that position.

When the Choctaw was wounded by a bullet or arrow, the medicine man first sucked the wound, then spat out the blood. He used root powder to dry and heal the wound and to prevent infection. No lint or compress was used in dressing the wound.

For toothaches, the Choctaws chewed the bark of the buttonbush. Bark of the prickly ash was placed in a cavity to stop the pain of a toothache.

Choctaws made use of steam cabinets into which were boiled all sorts of sweet-smelling herbs. Vapor filled with essence and salts of these herbs entered the patient's body through pores, and through his nose. Strength was thus restored. This cured many malfunctions, including the effects of overeating.

Boiled bayberry leaves were used for treatment for fever. Sometimes beaten elder leaves were combined with salt to cure headaches.

The flowering ash or "private tree" had bark with an antiseptic quality. The bark was boiled in water and the extract was used to bathe wounds.

Miscellaneous remedies were numerous. Mullein leaves were also used to make a poultice for headaches. Pine pitch was mixed with grease and tallow to make a salve for treating wounds resulting from splinters and thorns. The inside bark of pine saplings made an effective medicine for diarrhea. Rabbit tobacco, (called "life everlasting" by the whites) was made into an infusion and was drunk in cases of fever. It was also used as a tobacco substitute.

Jerusalem oak, or wormseed, was made into a kind of candy and fed to children to get rid of worms. Pink root was added to whiskey and used as a tonic to drive out fever and to "build up the system." It was weakened and sugar was added when it was given to children.

Equal parts of honey, butter, and the juice of the green vines and leaves of the pole bean were

steamed together very slowly until the mixture formed a soft salve. The salve was used to cure skin cancer. Persons using the cancer cure were to refrain from use of alcoholic beverages and fats.

EVALUATIONS:

1. What does the word *shilup* mean to the Choctaws?
2. Who took care of the Choctaws when they became sick?

PRAYER FANS

Feathers are one of the instruments of traditional forms of worship and meditation, one of the symbols of a reverence for life for many Indian tribes.

Because of the Golden Eagle's great strength and courage, the American Indian admired this bird and prized his feathers above all other adornments. The thirteen tail feathers of the adult bird were considered to possess great medicine.

Prayer fans are used in the religious ceremonies of many Indian tribes. They can be quite elaborate or very simple. The following description fits those made by one Oklahoman whose work is widely known:

"Macaw, giant hornbill and assorted tropical feathers with removable handle beaded in gourd stitch with 'cut' beads, buckskin fringe, 24 inches long."

Rudye Grider

SCIENCE

(Botany and the Seminole Medicine Man -- Grades 7-12)

OBJECTIVES:

1. To increase the students' awareness of the use of medicines derived from plants.
2. To develop the students' ability to classify plants.
3. To increase the students' understanding of the Indian medicine man.

MATERIALS:

1. Samples of herbs and plants found in the area.
2. Plant classification books.
3. *American Indian Medicines* by Vogle.
4. Construction paper for mounting plant specimens.

PROCEDURE:

Provide for each student a copy of the background materials on Pete Miller. Engage the students in a discussion of the function of the medicine man. If you have Indian students in the classroom, have them tell what they know about the medicine man. Perhaps they could get additional information from their parents and/or grandparents. Above all, do not take lightly the function of the medicine man in the tribal structure and do not treat his work as witchcraft.

After discussing the role of the medicine man, give each student a list of plants used by him. At this point, you might like to teach your students how to key and classify these plants from the list that are found in your area. This should be followed by a field trip to collect as many types of medicinal plants as they are able. The plants collected should then be mounted for display.

BACKGROUND:

Mr. Pete Miller, a retired Seminole Nation medicine man of the Bear Clan, lives a quiet serene life with his wife, Helen, in a small white-frame house near Strothers in Seminole County. Mr. Miller, 80 years old [in 1976], has been a medicine man since he was 15 years old. His father was a medicine man before him.

At the age of 15, his father took him to a small tent which had been erected beside the North Canadian River to teach him the science and art of becoming a medicine man.

Huge stones, which had been heated in red hot coals, were placed in a pit inside the tent. Equipped only with Indian medicine, herbs, leaves, roots, and buttons, they entered the tent unclothed, and completely sealed the tent. Thus began four days of fasting, drinking only the prepared medicine. The medicine was also poured over the heated stones to turn the tent into a steam bath. During the four day stay, Mr. Miller's father taught him many chants and the medical usages of the various leaves, wild flowers, roots, herbs and buttons. At noon, suntime, the fourth day, they emerged from the tent, dipped four times in the North Canadian River and at exactly high noon, they scratched themselves with a needle dipped in the prepared medicine, then broke the fast.

Once more they entered the tent and repeated the same ritual, emerging the 5th day to complete the training for the year. However, not all is learned at one time and yearly the lessons were repeated.

The medicine man is not only called upon for curing physical ailments, but also to alleviate pain and suffering caused by loss of loved ones and other mental anguish suffered by his fellow man.

When preparing liquid medicine for various purposes, Mr. Miller goes to a specific place deep in a wooded area about two miles from his home.

This area is located near an ancient cemetery plot where many of his former family members are buried.

Facing the east, Mr. Miller sits down by a pot where various ingredients are crushed by a specific medicine stick and mixed with water. He then uses another medicine stick which is about two or three feet long and hollow, to blow through and mix the ingredients. This is done rhythmically and precisely. Before the process begins, a special colorful scarf is placed beside the pot to ward off any germs present in the area.

One medical preparation is used as part of the ritual of burying the dead. The coffin is lowered half-way into the grave, then the members of the family and friends sprinkle a bit of earth on the coffin signifying a last hand-shake. After the burial is completed, the medicine man walks around the grave four times sprinkling the special medicine. He then departs the burial ground and goes to the home of the deceased. He walks around the outside of the home four times again sprinkling the medicine. Entering the home the same ritual is again repeated. This is to keep the loneliness and heartbreak away from the family.

A stickball game requires great strength of the arms and legs and much fortitude. Therefore, 24 hours before a game, short splints of tree bark and tied around the knees to strengthen the knees. The day of the game each player dips in a pool of water which has been fortified with a special medicine. Each player also drinks some of the medicine for strength.

During the time Mr. Miller is administering to the sick patients, he fasts for four days at a time, indulging only in a liquid concoction. Each time the fast is broken at noon, suntime, the fourth day. If the patient is not fully recovered, he again fasts for four days while administering medicine to the patient. Chants are also an integral part of the proceedings.

Mr. Miller, a humble, conscientious man, has devoted his life to service to others who need him. Besides his duties as a medicine man, Mr. Miller has served many years previously as a pastor at an Indian Church southwest of Okemah.

PLANT GUIDE FOR BOTANY AND THE SEMINOLE MEDICINE MAN

Blackberry

Corn

Dandelion

Wild Garlic
Wild Onions

1. ASH TREE – decoction of the buds or bark taken inwardly is a remedy for poison of the rattlesnake; bark useful in intermittent fevers, being used as a tonic and astringent.
2. BALSAM POPLAR – the winter buds melted with tallow applied to persistent sores and eczema; rubbed up the nostrils relieves congestion from colds.
3. BIRCH TREES – bark of birch boiled and ground to a plaster between stones for bruised wounds and cuts, and for burns and scalds.
4. BLACKBERRY – root as a remedy against diarrhea ; blackberry vines and roots boiled with thimbleberry for vomiting and spitting up blood.
5. WHITE WALNUT – bark applied for rheumatism, headache and toothache.
6. RED CEDAR (JUNIPER) – oil distilled from the leaves and berries useful in inflammatory rheumatism. Cedar fumes to drive away cramps in muscles of the neck.
7. CORN (ZEA MAYS L.) – decoction for treatment of affections of the kidney and bladder and dysentery; ground corn and peach leaves as a poultice for boils and rising; ground corn and flaxseed poultices to cure labor pneumonia.
8. DANDELION – chronic disease of the liver.
9. DOGWOOD – root bark remedy against the worms; as a malaria cure; twigs and cutting stripped of bark boiled in water for severe leg pains. Flowers, fruit and bark for "fever and ague."
10. WILD GARLIC – used for scurvy; as a poultice for carbuncles; juice of roasted garlic for croup.
11. ONIONS – poultices for croup, pneumonia, and chest colds.
12. JIMSON WEED – seeds and extract used in "mania," epilepsy, melancholy, rheumatism, ulcerous affections, convulsions; roots and leaves for burn poultices; beat the seeds or leaves and mix with grease for a snakebite poultice, pain of insect bites and stings.
13. JUNIPER – boiled until the gum is given off, then decoction taken for shortness of breath; also as a blood purifier.
14. MAGNOLIA – intermittent fevers and inflammatory rheumatism.

15. MILKWEED – for snakebite, asthma, rheumatism, and secondary syphilis, infections of the lungs in typhus fever, stomach trouble, kidney trouble. Roots are purgative.

16. OAK – oak bark in infusion for diarrhea and in washes for wounds and ulcers. Boil inner bark and drink tea for expulsion of phlegm from lungs.

17. PERSIMMON – as a styptic in hemorrhage; root bark as a tonic for dropsy. Ripe fruit good for expelling worms in children.

18. PINE – sap for breath complaints and coughs; applied externally good for rheumatism.

19. POKE – powdered root for a poultice; decoction of the root used externally as remedy for itch; roots, berries and other parts used for treating skin and blood diseases.

20. COTTONWOOD – bark boiled and resulted liquid poured over fractures or sprains; splints then made from inner bark and bone would then knit soon.

21. RHUBARB – Whitish root used for cathartic, stomachic, astringent and tonic purposes.

22. SUMAC – the gum put into teeth eases pain; bark for removing warts; decoction of root for urinary ailments; wet poultice of leaves or berries used for skin poisoning; leaves for sore throat gargle.

23. TOBACCO – bites, stings, bowel complaints, chills and fever, convulsions, nervous complaints, sore eyes, skin diseases and urinary ailments; antidote for arrow poison.

24. TULIP TREE – ointment made from buds for scalds, inflammations and burns; crushed leaves poulticed on forehead for headache; decoction of root for bite of any snake or a blood purifier.

25. VERBENA – boiled leaves to make drink for stomachache; tea of roots for urinary infections.

26. WINGED ELM – decoction from seeds for "vermin in the hair," inner bark pounded into a poultice for facial sores; bark of tree for eye lotion. Mild effect on the heart, similar to digitalis.

27. WILLOW – green twigs used in infusion for colds and asthma; willow bark tea for lumbago; decoction of willow leaves for fever. Roots of red willow for headache and sometimes for nosebleeds.

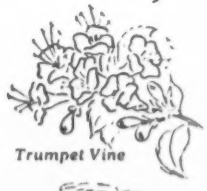
28. TRUMPET VINE – oil made from flowers with oil of olive excellent used in convulsions and cramps; in powdered form have depressant effect on the central nervous system.

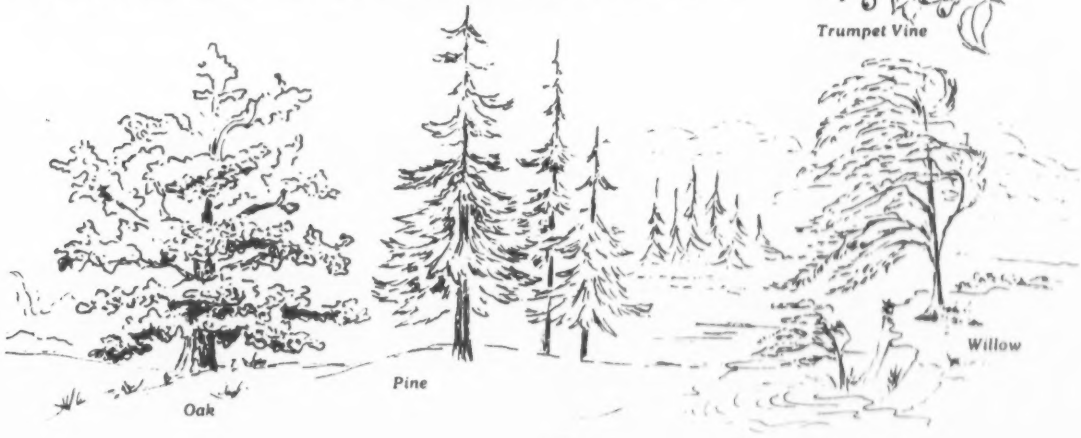
Persimmon

Poke

Sumach

Tobacco


Trumpet Vine



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SOCIAL STUDIES

(Who Am I? -- Grades K-3)

OBJECTIVES:

Upon completion of the lesson, students will be able to:

1. Relate a certain number of things that are important to them.
2. Relate a certain number of things that are important to a friend or friends.
3. Relate a certain number of ways in which they are important to their friends and/or family.
4. Relate a certain number of ways in which their friends and/or family are important to them.
5. Describe activities they perform that make them feel useful to others.
6. Describe ways of acting that help them make and keep friends.
7. Describe ways of acting that make it difficult for them to work and play together.
8. State the organizing generalization in their own words.

The level of specificity will be determined by the teacher in terms of depth of involvement, level of maturity, and appropriateness of responses.

MATERIALS:

1. Drawing paper, construction paper, and/or colored cloth scraps
2. Crayons, colored chalk, and/or paint
3. Modeling materials, i.e./clay, dough, papier-mache, or plaster
4. Chart paper
5. Resource books
6. Audiovisual materials (if available)

PROCEDURE:

Have the students make a picture of themselves doing something they especially like to do. Let them share what it depicts and why they like to do it. Prepare a list of these activities. Discuss why these are important and how they feel when they are doing them.

Following this discussion, ask them to add someone to their picture they would especially like to share in this experience. Attempt to get them to include someone not of their immediate family. Take into account any particular kinship or relationship patterns that may be indigenous to your community. Let them tell who they added and discuss why they were selected if they wish or are able to verbalize these feelings. Discuss the term "friend" and guide them toward making a generalization that friends are important to us.

Let them pair off and dramatize doing something with a friend. Discuss whether it is more fun to do this alone or with a friend. Why or why

not? Pose the question: "If having a friend to work or play with makes you feel good, do you think your friend feels good when he has you to work or play with?"

There are several good films and filmstrips pertaining to these ideas. Viewing one or more of these, if available, will help students clarify and objectify ideas that have been discussed. ("Fun of Making Friends," Coronet Films; "We Play and Share Together," Bailey Films, Inc.; "Little Things That Count," Eye Gate House).

Plan a cooperative activity, e.g., relay games. Minimize team competition by rewarding each team equally. At the conclusion, discuss roles of individuals as related to team objectives. Other questions might be "Is our room a good place to work and play? Why or why not?" "How can we make it a better place?" Discuss housekeeping tasks and assignments and their importance.

Ask the students if giving something to someone makes them feel good. Do those who get the gift feel good toward the giver? How is it useful to others? Let students share their feelings, experiences, and understandings of the "give-away" at pow-wows, benefit dances, or ceremonials. Guide them toward seeing this as traditional behavior if it does not surface during the discussion.

Write a chart story including cooperation and conflict. Encourage students to express their feelings about various acts. Show the film "Kindness to Others" (Coronet Films), if available, and discuss how the things we say affects the feelings of others. List the responses, minimizing reading problems by putting them on different colored paper slips so that students can recognize the color code. Let them draw a slip randomly and act out the feeling. After role playing, discuss how the audience felt when these moods were portrayed.

Let children project undesirable ways of behaving, conflict, or negative feelings through modeling figures and using them to create various situations. Observe children's responses and actions for leads to follow-up activities.

Discuss and review previous discussions. Let children dictate their summary of points learned. Help them relate these to earlier lessons about family roles. Guide them toward developing the generalization upon which the lesson was based, letting them dictate it in their own words. Have them put it and their pictures in their "Who Am I?" booklet.

A culminating activity might be a dramatization for another class or for parents; an exhibit of books, pictures, and figures created; a shared work experience such as assisting the custodian; or a field trip to observe adult friends working or playing together.

BACKGROUND:

Identity is a very frequent problem for many Indian students. Although everyone deals with identity crises with varying degrees of success, the autonomy allowed Indian children, certain cultural patterns of behavior, historically destructive policies and acts by the dominant culture, and concomitant paternalistic activities and attitudes have served to intensify these crises for many Indian youth. Teachers who are aware of these factors and who are informed concerning the interrelationships and results of these factors may effectively assist their students in gaining increasing confidence and ability to find identity and acceptance in diverse contexts. This may be done through a systematic offering of inductively- oriented opportunities to examine the self in personal, social, and cultural situations that focus upon analysis, comparison, and generalization as ways of learning. This example is illustrative of an early lesson in such a series. Its primary purpose is to help students formulate the generalization that when we work, play, and interact with friends, we discover and learn to know who we are. It is designed to follow exploration of family roles, sibling relationships, etc.

EVALUATION:

Observation of students' behavior throughout the progress of the lesson will enable the teacher to ascertain achievement of the objectives. A simple checklist would provide for easy recording of individual attainment and growth.

FOLLOW-UP:

Continuing with the "Who Am I? " format, design a similar series of activities that center around the student identifying self in the community.

Resource people from the community could be brought in, especially chiefs, headsmen, agency workers, tribal officers, and PHS personnel. Engage students in attempts to identify with adults in war mothers and service clubs, social societies, and church groups. Explore adults' vocational, avocational, recreational, and personal interests and activities. Introduce outstanding or well-known figures, both contemporary and historical, through literature, films and storytelling.

OKLAHOMA'S INDIANS TODAY

Oklahoma is the melting pot of Indian America. Oklahoma has the largest Indian population of any state in the Union. Many questions are asked as to the definition of "an Indian." There is no general legislative or judicial definition of "an Indian" that can be used to identify a person as such. For census purposes, they have been identified on a self-declaration basis.

Thirty-seven (37) federally-recognized tribes now inhabit the state. Descendants of the original 67 tribes who were in Indian Territory (most of them relocated here from other areas) still live in Oklahoma, but some do not total a sufficient number to make up a tribe.

Indians of Oklahoma and Indians from out-of-state keep alive their heritage through authentic tribal celebrations and powwows, art, drama, music, and literature. Many of these performances and annual events are planned for the Indian people as religious, cultural or recreational events.

Sometimes the meaning of the contemporary ceremonials are confusing to non-Indians, and even to the younger generation of Indians who have lived apart from Indian ways and do not fully understand the tribal ceremonials or speak the tribal language.

An upsurge of pride in Indian heritage is being expressed. More effort is being made to enrich the contemporary ceremonials with verbal and written interpretations so that the basic beliefs of Indian people may be kept alive. Indian events in Oklahoma are scheduled annually from early spring through late fall.

INDIAN EVENTS

APRIL Indian Women's Wild Onion Feast, Bartlesville.

MAY "Journey's End" Drama, Atoka; Cherokee Indian Village, Tahlequah, open May 1st to September 6th (closed Mondays); Delaware Powwow, Copan; American Indian Artist Exhibition, Philbrook Art Center, Tulsa.

JUNE "Trail of Tears" Drama, *Tsa-La-Gi*, Tahlequah, months of July and August (closed Mondays); Osage Indian War Dances, Pawhuska; Miss Oklahoma Indian Pageant, Oklahoma City; Choctaw Indian Day Powwow, Wilburton; *Owa-Chito* Festival, Beavers Bend State Park; Osage Tribal Ceremonial Dances, Grayhorse; Osage Tribal Ceremonial Dances, Pawhuska; Hub City Inter-Tribal Powwow, Clinton; Osage Tribal Ceremonial Dances, Hominy; El Reno Inter-Tribal Exposition, El Reno; Caddo Dance, Binger "Y", Murrow Dance Grounds; Green Corn Festival, Bixby; Cheyenne-Arapaho Indian Powwow, Clinton; Grayhorse Indian Exposition/Powwow, Fairfax

JULY Creek Indian Corn Dance, Henryetta; Plains Indian Ceremonials, Anadarko (Saturday nights); Pawnee Indian Homecoming and Powwow, Pawnee; Caddo Indian Dance, Binger "Y"; Kiowa-Apache Blackfeet Society Ceremonials, Anadarko; Kiowa Gourd Clan Powwow, Pawnee; Sac and Fox Powwow, Jim Thorpe Memorial, five miles south of

Stroud; Cheyenne Nation Bicentennial Arts, Crafts, and Inter-Tribal Powwow, El Reno; Oto-Missouri Powwow, two miles east, two miles north of Red Rock; Sac and Fox Veterans Club Powwow, two miles northeast of Shawnee; Kiowa Gourd Clan Ceremonial, Carnegie; Chickasaw Indian Festival, Tishomingo; Quapaw Powwow, Quapaw; Comanche Homecoming Powwow, Walters; Green Corn Dance Festivity, Sapulpa; Kiowa *Tia-Piah* Society Powwow, Cache.

AUGUST Indian Week in Tulsa; Annual Tulsa Powwow, Tulsa; American Indian Exposition. Anadarko; Annual Choctaw Festival, Talihina; Ponca Indian Fair and Powwow, Ponca City; Arapaho Indian Powwow, two miles east of Canton; Cheyenne-Arapaho Exposition, Canton; *Kihekah Steh* Club Annual Powwow, Skiatook; Seminole Day Celebration, Seminole.

SEPTEMBER Cherokee National Holiday, Tahlequah; Annual Choctaw Tribal Meeting, Tuskahoma; Cheyenne-Arapaho Powwow, Colony; Comanche Gourd Dance Club Celebration, Lawton; Osage Indian Day Celebration, Tribal Dances, Hominy; Indian Powwow, Eufaula: Osage Tribe Centennial Celebration, Pawhuska; Kiowa Black Legging Society Powwow, Anadarko.

OCTOBER Pawnee Bill Oklahoma Indian Art Show, Pawnee; Kiowa Veterans Day Celebration Anadarko.

NOVEMBER Kiowa Black Legging Society Celebration/Powwow, Indian City, Anadarko; Kiowa *Tia-Piah* Society; Veterans Day Powwow, Carnegie; Indian Veterans Celebration, Pawhuska.

SOCIAL STUDIES

(Indian Groups in Oklahoma Today -- Grades 4 and 5)

OBJECTIVES:

Upon completion of this lesson, students will be able to:

1. Relate certain facts about the tribe or location about which they have read or discussed.
2. Identify the names of a specific number of Oklahoma tribes, when presented orally and/or graphically, and to locate on a map of the state the general area in which significant numbers of people from these tribes live.
3. Correctly match tribal names with pre-statehood reservation areas within an accuracy range determined by the teacher.
4. Exhibit an increasingly positive attitude towards their own ethnicity.

MATERIALS:

1. Various newspapers published throughout the state (date published is not important; wide geographical representation is desirable)
2. Colored felt tip markers
3. Outline maps of Oklahoma
4. Reference map of Oklahoma (wall or atlas type)
5. Reference books

PROCEDURE:

Attempt to ascertain student's knowledge of other tribes in the state through discussion, oral quizzes or pencil and paper quizzes. Open-ended introductory questions might be used to help students begin to think about the situation. For example, students may be asked, "Have you ever heard of the tribe that live in and about the community of _____?" (Choose an example at some distance removed from the student's community if possible.) "How many different tribes do you think are represented in our state?" "What are some of the names of tribes of your friends and acquaintances?" "How can we find out about the tribal composition of other states?"

Divide students into small groups according to the number of newspapers available. Give each group a paper or papers and two colored markers. Each group should elect a recorder. Ask students to examine the papers carefully in order to identify any items or articles containing news about Indians or Indian tribes. Articles are marked for easy identification later. Possible tribal and community place names should be underlined (context clues may help students tentatively identify these), and the recorder should compile a list of these.

Using a wall map or atlas, help each group discuss their tentative lists of place names. Provide opportunity to discuss and research tribal names and to relate these to former reservation areas. After they have exhausted their own ideas and approaches, provide any additional data from your own background and reading. Assist them in formulating and refining an accurate list and in relating people to areas.

Provide individual outline maps and let students prepare a demographic map of tribes and well-known communities associated with each. They should be allowed to elaborate upon their own areas. Incorporate material relative to former reservation areas or provide additional outline maps. Have students compare and contrast these data.

As a culminating activity, the whole class may collaborate in constructing a large map. These could be made on paper, cardboard, plywood, etc., depending upon purpose, time available, and materials available. This would make an excellent project for using papier-mache, felt, clay, salt and flour, or sawdust and paste to model this map.

BACKGROUND:

Most Indian students in our State are aware of their own tribal identity and usually of contiguous tribes or of those with which they have been historically associated. Many are less familiar, however, with the great variety of cultures that have become part of Oklahoma's rich Indian heritage. This lesson is designed to serve as a first step in helping Indian students develop an awareness and an appreciation of this diversity and realistically appraise the role of their own tribe in today's social context. Although primarily aimed at intermediate level students, it can be easily adapted for students of different levels of ability. For example, older, more sophisticated students might go beyond state boundaries to examine the question on a national basis.

EVALUATION:

Observe students in their discussion sessions throughout the project, especially in the small groups formed. Note the breadth, quality, and approach taken to gather and organize data. Give each student an opportunity to respond to oral and/or written questions posed in terms of the lesson's purpose. Provide opportunity for practice and restudy of difficulties individual students encounter. Note interactions and strategies developed during culminating activity. Allow the students an opportunity to evaluate the project and their own learning and feelings in writing or orally.

ENRICHMENT:

Some students may wish to extend their study to include brief tribal histories, census data, the names each tribe calls itself, antecedent tribal territories or locations, and/or the order of arrival in the state. Map puzzles and word puzzles may be constructed to incorporate cognitive knowledge contained in the lesson. Students may desire to interview readily available persons from other tribes or to invite them to talk with the class. Biographies of noted individuals from the several groups may be examined. Some may wish to learn to spell the names of the different tribes. Interested students may wish to associate the tribes with their broader linguistic group.

FOLLOW-UP:

Student responses to such questions as, "Have all of these tribes always lived in Oklahoma?" "How did all of these groups come to be located in Oklahoma?" "Where did they originally live?" "Have you heard the term 'Indian Territory'?" "Why do you think there are no longer any reservations in Oklahoma?" "Are there other tribes living in other parts of the country today?" and "Do any people belonging to your tribe live somewhere besides Oklahoma?" may provide indication for the most appropriate direction. One may wish to initiate a bilingual study of a particular group or area; a broad survey of two or more contrasting cultures (woodlands group compared with plains group) or language groups (Choctaw compared with Chickasaw), a more nationally oriented study in terms of a commonly shared cultural characteristic, or an historical examination dealing with cause-and-effect and oral tradition.

The range of opportunities for further study is quite wide. The suggestions given here are by no means exhaustive. The imaginative teacher can easily modify, build upon, and improve these in terms of students' needs and interests.

SOCIAL STUDIES

(Indian Names for States, Counties, and Towns -- Grades 4-9)

The influence of the Indian culture on America becomes especially significant when we learn that at least twenty-one of our state names are of Indian derivation. The Indian meaning of the names of these states follow:

ALABAMA	From *Alibamu*, the name of a Muskogean tribe, meaning "Those Who Clear Land for Agricultural Purposes."
ARIZONA	From the Papago word *Arizonac*, which probably means "Small Springs."
ARKANSAS	From *Arkansea*, a tribe whose name means "Downstream People."
CONNECTICUT	Meaning "River Whose Water is Driven by Tides or Winds."
DAKOTA	(North and South) Tribal name of the Sioux, meaning "Allies."
IDAHO	From a word said to mean "Gem of the Mountains."
ILLINOIS	Meaning "Men," the name of a confederacy of Algonquian tribes.
IOWA	The name of a tribe meaning "Sleepy Ones."
KENTUCKY	Said to be derived from the word "*Kenta*," meaning "Field or Meadow."
MASSACHUSETTS	Name of an Algonquian tribe, meaning "At or About the Great Hill."
MICHIGAN	From the Indian word "*Michigamea*," meaning "Great Water."
MISSISSIPPI	Algonquian word "*Misi*" meaning, "Great," and "*Sipi*" meaning "Water."
MISSOURI	From the name of a tribe meaning, "Great Muddy" which refers to the river.
NEBRASKA	From Oto word meaning, "Broad Water."
NEW MEXICO	Name of an Aztec god, *Meritili*.
OHIO	Iroquois word meaning, "Beautiful River."
OKLAHOMA	A Choctaw word meaning, "Red People."
TENNESSEE	The name of a Cherokee settlement, the meaning unknown.
TEXAS	The name of a group of tribes meaning, "Friends" or "Allies."
UTAH	From the tribal name of the Ute, meaning is unknown.
WISCONSIN	The name of a group of tribes living on the Wisconsin River.

A look at Indian names should have greater impact and meaning if students study the Indian names in their own state, county and community. Gather these names, their correct pronunciations, and their meanings, if available. These may be used in a variety of ways. Examples:

1. Make maps using these place names.

2. Gather historical information relative to a specific name for individual reports or group discussion.

3. Use as creative writing stimuli for narrative of how name might have originated.

This sample lesson deals with teaching the names of four towns in Seminole County that have Seminole-Creek names. These names are shown with the English and Seminole-Creek spelling. This activity could be used as a lesson in Oklahoma History, Social Studies, Language Arts or Indian Awareness. It should be adaptable for grades 4-9.

Procedure for the activities :

1. Tell the students that the Indian has made contributions to Oklahoma in arts, crafts, foods, social customs, and political structure. Many of the names for lakes, rivers, mountains, and towns in Oklahoma have Indian names. The following are some of the towns in Seminole County which have Seminole-Creek names. (See activity 4 below.)

2. Display a map of Oklahoma showing its 77 counties.

3. Use a picture which shows an enlargement of Seminole County. Place on the map some of the towns having Seminole-Creek names.

4. Konawa, Sasakwa, Seminole and Wewoka.
   a. Konawa - *Ku-na-wv* (beads or necklace)
   b. Sasakwa - *Sa-svk-wv* (goose or geese)
   c. Seminole - *Se-mv-no-le* At one time the word was used to mean wild as in the word "*fo se-mu-no-le*" (wild bee)
   d. Wewoka - *We-woh-kv* From the words "*uewv*" (water) and "*woh-kv*" (to bark - roaring or barking water)

5. Pronounce the words for the students. Use pictures to go along with the words. At this time, teach the word "*tv-lo-fv*" (town). Have the students name the Seminole-Creek town that has the same meaning as the picture or items below:

   - Necklace or a string of beads for the word Konawa.
   - Picture of a goose for the word Sasakwa.
   - Picture of a Seminole Indian for the word Seminole.
   - Picture of a river running with full force and water falls for the word Wewoka.

6. Explain to the students that Wewoka is the capital of the Seminole Nation just as Washington, D.C., is the capital of the U.S.

7. Seminole is the home town of former Governor David Boren.

8. Sasakwa is the hometown of former Seminole Nation Chiefs George Harjo, John Jumper and John Brown.

10. The OG&E Electric plant located at Konawa supplies electricity for thousands of homes in Oklahoma.

Utilize local expertise of Native American teacher assistants, parents and tribal leaders for correct pronunciations. Culturally related activities dealing with traditions and other Indian names should add new dimensions for classroom activities.

Creek-Seminole names for other towns and counties in Oklahoma with English and Creek-Seminole spelling are shown below :

- Eufaula - (*yu-fa-la*) tribe - an independent body of the Creeks.
- Muskogee - (*Maskoke*) - another name for the Creek tribe.
- Okfuskee - (*afuske*) - in a point.
- Okmulgee - (*uew* or *owv mulke*) - bubbling water.
- Weleetka - (*uewv* or *owv letka*) - running water.
- Wetumka - (*uewv* or *owv tumkr*) - tumbling water.

The State Flag of Oklahoma, adopted on April 2, 1925, featured an Osage warrior's buckskin shield surrounded by a sky blue field. The shield signifies defensive or protective warfare, and the blue background, devotion. The shield is decorated with six painted crosses, symbolizing stars or high endeavor. The lower half of the shield is fringed with seven pendant eagle feathers.

Superimposed on the face of the shield are a calumet, or peace pipe, and an olive branch. The peace pipe is the Indian symbol of peace and the olive branch the white man's symbol of peace. Together they symbolize the love of peace on the part of a united people.

The State name was added to the bottom of the flag in 1941. "Oklahoma" is a combination of two Choctaw words: *okla* meaning "people" and *homma* meaning "red."

Cover Photo: State Flag of Oklahoma; photo by Fred W. Marvel, Oklahoma Tourism.

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